

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, OCT. 31, 1912.

NEW SERIES, VOL. XIV, NO. 44

KINGDOM BRIEFS

Churches are urged to elect delegates to the State Convention at once and send their names to Dr. H. M. King, Jackson, Miss.

Union church, near Seminary, has called Rev. I. L. Stone for the fifth year for one-fourth time and provided him with a pastorium.

Twenty-eight Chinese students sent over to this country on the Boxer Indemnity Foundation visited the University of Chicago on September 9. Two of the party were women.

Brother Morgan reports that the subscription for a new church at Brookhaven has reached \$22,000, and they are to have a great meeting of the membership next Sunday to round it up to the proper figure in good shape.

Rev. H. M. Collins writes that he will discontinue his work in Lauderdale Association at the first of the year and will accept work in the Aberdeen Association near Okolona. He reports a good field open near Meridian for an active minister.

If you were about to make a visit to some of your friends or kinsfolk in another town, you would not fail to let them know in advance. All delegates and visitors to the Convention at Jackson should notify Dr. H. M. King, of Jackson, who is acting for your hosts.

A good premium ought to be given to the man who can devise a form of reminder to subscribers in arrears that will induce them to send in their renewal to the paper, and at the same time not give any offense. Well, we don't know how, so just send in your renewal without any reminder.

The church at Okolona declined to accept the resignation of Pastor Mobberly, and it has set him to thinking whether he ought to remain with them and lead them in carrying forward the work. This is a church of wonderful possibilities and we hope they may materialize unto great strength and grace.

Pastor W. H. Boone has resigned the care of the McHenry church to take effect at the close of the year, and is now open to work in any part of the State. The church has done a great work in a quiet way for several years. It is not known who will succeed him. Pastorless churches will do well to address him at McHenry.

We print in this issue the report on Mississippi College read before Central Association by Capt. W. T. Ratliff, for many years president of the board of trustees of that institution. The report shows a knowledge of the history of the college and sympathy with its work. May we respectfully suggest that no man is better fitted for the task of writing for publication in book form a "History of Mississippi College." What think you?

Secretary Walton E. Lee announces reduced rates on all railroads to the Mississippi Baptist State Convention at Jackson, November 13, 14 and 15.

PASTORS, ATTENTION!

In order that we may add a large number of names to our subscription list before the State Convention meets on November 13th, we make the following proposition to pastors:

You may announce from your pulpits on next Sunday that The Baptist Record will be sent for fourteen months, beginning with the first issue in November and ending January 1, 1914, to all new subscribers who send one year's subscription through their pastors at once.

Please take subscriptions on that day, collect and send checks on Monday so that no new subscribers shall miss the first issue in November. By so doing you will help to build up your church, give your members a bargain and do us a great kindness.

Fourteen months for \$2.00.

URGENT!

Last spring when disastrous debt confronted the two general boards and it became necessary to do the heroic thing, our pastors and churches met the issue bravely at the very last and turned apparent defeat into a great victory. I have never seen our people so stirred to prayer and giving. The situation in State Missions is just as grave today, and unless relief comes we face a disastrous debt. Two Sundays remain before the Convention. Brother pastors, I beg you to tell your people these words and urge them to help in this present emergency. You may already have taken your offering; if so, I beg you to call attention to our need and give the opportunity for further help. If you have not taken the State Mission offering, please make such appeal as will bring liberal response. I plead with the W. M. U's, with the Sunday Schools, with the brethren and sisters. May God bless you and lead you to do what He will be pleased with. A. V. Rowe.

The proportion of real workers in the Kingdom has not changed greatly since the days of Gideon. Then it was about one in a hundred, three hundred being left when the others retired. Well, we didn't hear that these three hundred stopped to complain when the others deserted, but went down into the battle with their trumpets and pitchers, believing in their leader and in the righteousness of their cause. The point for us to settle is do we belong to the three hundred or to the number who prefer the ease and comfort of home and business to the hardships of the camp and the joy of victory. Do you belong to Gideon's Band?

The Disciple brother who justified his fondness for controversy by quoting "Without controversy great is the mystery of godliness," didn't miss the meaning much worse than those who understand Paul to say that the Gospel message is profoundly incomprehensible. No; what he says is that it is a glorious and mighty revelation of the wisdom and grace of God. "Great" it is in the sense of its vast importance and profound significance, the central fact in the universe, the unique experience of creation in relation to God, the truth upon which all hope depends and about which all other truth gathers, namely, "God manifest in the flesh."

When the announcement of the \$100,000 gift was made at the college chapel on Saturday morning the boys overflowed with joy. They put the faculty in buggies and gave them a ride through town with a team of boys. They claimed a holiday and Dr. Provine set the crowd up to tickets to the State Fair. They marched up Capitol street in Jackson with the band playing and colors flying, the longest column of students probably ever seen in town. It was a great day for the college. Anybody who wants to get in the procession can send in his contribution to the endowment. The president of the Convention, Hon. W. M. Whittington, telephoned that he wished the privilege of giving the first \$1,000.

The best college news for a long time is that the General Education Board of New York wired President Provine on last Friday that the committee had given to Mississippi College \$100,000. Let us praise the Lord and get busy to raise our part, the other \$200,000. A week before Dr. Provine and Dr. Lowrey had gone to New York City and interviewed Dr. Buttrick, the secretary of the fund. At that time he made no definite promise, but when the matter came up for decision, they were given all they asked for. This puts Mississippi under new obligations to support the college and put it at the front among Baptist educational institutions. Fifty thousand will be used for building and equipment, and fifty thousand added to the endowment fund. This is conditioned on the \$200,000 being raised in Mississippi in a reasonable time for endowment.

CONTRIBUTED ARTICLES

A Scriptural Church, Scriptural Baptism and the Mission of the Church.

By O. D. Bowen, Missionary Baptist.

Acting in compliance with the request that I answer the question as to whether a missionary Baptist church should receive into its fellowship a member of a "Hard-shell" anti-missionary Baptist church on his baptism, I hereby answer the question and in the affirmative, and will give my reason why. First of all, let us define a Scriptural church. It is a company of baptized believers. Not a Scriptural church puts forth a declaration of its faith which is its bond of union. It may or it may not enter into a covenant to do certain things. The question of missions, Bible societies, Sunday Schools, etc., etc., do not affect in the least the definition of a Scriptural church. These and other good works that Scriptural churches ought to engage in doing, but the doing or not doing of these things does not affect the faith and order and ordinances of a Scriptural church. It follows, therefore, that baptism administered by a Scriptural church is Scriptural baptism, whether administered by an anti-missionary, missionary or o-missionary Baptist church, for each of these is a company of baptized believers and the declaration of faith of each is essentially the same. These three kinds of Baptist churches existed in apostolic times. The church at Jerusalem was an anti-missionary Baptist church and remained so until Peter and that vision on the housetop at Joppa, and yet it was sound in the faith, for it continued steadfastly in the apostle's doctrine, etc. The church at Corinth, while it was not an avowed anti-mission church, yet it failed to contribute to missions, and was therefore an o-missionary Baptist church. The church at Philippi was a missionary Baptist church, for it contributed liberally to missions. All these were Scriptural churches and their baptisms were Scriptural baptisms.

We have their counterpart today. They still remain a few anti-missionary Baptist churches that seem never to have learned the meaning of that vision on the housetop at Joppa. There are o-missionary Baptist churches that fail to contribute to missions, and there are missionary Baptist churches that give to missions. Now, all these are sound in the faith, for they "continue steadfastly in the apostle's doctrine and fellowship and in breaking of bread and in prayers." Of these three the missionary Baptists only are doing the work of missions as commanded by our Lord.

A Scriptural Baptist church is an independent body, having no head but Christ, no lawgiver but Jesus, no priest but the one Great High Priest who has ascended into the heavens; no book of discipline but the New Testament. It is congregational and democratic in its government, and its system is voluntary throughout.

THE MISSION OF THE CHURCHES.

It was to that congregation of baptized believers assembled on the mountain in Galilee that our Lord gave the command to "go ye and disciple the nations," etc., and is as binding today as it was then. And as that first church was an independent body, so each Scriptural church being an independent body is under the authority of Christ and responsible to Him alone, and is under the most solemn obligation to do what he has commanded in the words "go ye." It is equally as evident that our Lord left the how to "go ye" to the sanctified common sense of the churches, and He expects of them that they use it. Now in her independency a church may use her freedom in the exercise of her judgment in the matter of choice of the best method for carrying out the command, "go ye." She may choose to do the work alone or she may choose to co-operate with three or fifty or a thousand other churches in carrying out the will of her Lord. She is as free to choose her own method of doing mission work as is the vital air we breathe. If she deems it the wisest and best to co-operate with churches in or through an association or a convention and through the medium of a board and secretary and thus the better way to carry out the command "go ye," she is acting within the bounds of her God-given freedom when she does so and how dare any man to interfere with her liberty of choice as to how she shall obey her divine Lord, and as to how she shall spend her own money for His glory in the spread of the Gospel among the nations. She is free, thank God, and with the freedom with which Christ hath made her free.

The writer has given his views on the subject in the foregoing, and as a Baptist he has been free to do so.

Mississippi Baptist State Convention.

Representatives of 150,000 Baptists will meet in annual convention at the Capital City, Jackson, from November 12 to 15.

The Jackson brethren and friends are very anxious to make the sojourn of these representatives of the Kingdom as pleasant, profitable and inspiring as possible.

To this end we must have the hearty, united and immediate co-operation of the pastors and churches all over the State.

Pastors and churches, will you kindly appoint your delegates at once?—delegates who will give to the churches some definite assurance of their presence at the convention. Then forward names at once to H. M. King, pastor Second Baptist church, chairman on entertainment.

Thanking you in advance for prompt action, I am, Fraternally,

H. M. King.

(County papers, please copy.)

Rev. J. H. Whitfield—An Appreciation.

Dr. R. H. Hudnall in The Brandon News.

In the death of Rev. J. H. Whitfield the State has lost a most worthy citizen and man. One who was long and intimately associated with him desires to pay him a tribute of appreciation and affection.

He was intellectually strong. His ability was of a high order. A talk or a paper for special occasions was always prepared with the care and discrimination of a finished scholar. His thinking was clear and penetrating; his discussions practical, forceful, logical and convincing.

With all his mental attainments, he was a model of gentleness and modesty. Egotism was foreign to his nature. To a very remarkable degree he was simple and unobtrusive in speech and manner. He could "think the thoughts of the wise and use the language of the simple." Humility marked the man. He easily won the affection of children, the esteem of young men and the admiration of the old.

Unselfishness was a distinguishing characteristic of him. He kept himself largely in the background and found his chief delight in serving his fellow men. Selfishness was as remote from him as egotism and vanity.

He was a friend-maker. He possessed in an eminent degree a rare combination of qualities that attracted people to him. His geniality, sense of refined humor, sympathy and strong personality won friends wherever he went. He had the happy faculty of adapting himself to all classes, being as much at home with the poor farmer in the field as with the learned divine in his study. Truly he had a genius for friendship.

He was a most useful man—in so many capacities, too—whether attending to duties in or about the house, in the community, out on the survey, in the Sunday School Convention or at the Baptist Association. Everywhere he made his influence for good felt. If on a surveying trip he chanced to be in a village over Sunday where there was no preaching service, he himself ministered to the people from the pulpit. To be generally useful seemed to always be his goal.

The highest tribute that can be paid him is to say that he was a man of God. His eye was ever heavenward; his thoughts upon things that were "true, honest, just and lovely," and his life one of consecration to the Lord's work. He was a Christian of the highest type. Goodness and purity seemed to reign supreme in his nature. The joy of Christian service was a daily experience. He learned, as few men have learned, "the luxury of doing good."

His earthly career is at an end, but the influence of kind words spoken and good deeds done will be felt by generations yet to come.

"Green be the turf above thee,
Friend of my better days;
None knew thee but to love thee,
Nor named thee but to praise."

THE KINGDOM OF GOD.

By J. Benj. Lawrence.

CHAPTER VIII.

The Kingdom and Old Testament Scriptures.

The Kingdom of God is rooted in the Old Testament. Jewish religious thought was permeated with the idea of a coming King and Kingdom. Under whatever form of government, and however unfaithful to their trust, Israel was never allowed, by her inspired teachers, to lose the knowledge of Jehovah as King, or to slip away from the idea of a kingdom which, under His almighty sway, must finally replace all earthly power.

As we turn now to study the kingdom conception in the Old Testament, as set forth by the prophets of the priestly nation, we must keep in mind the fact that the Bible is an organic unit. Its predictions are not isolated, but features of one grand prophetic picture; its ritual and institutions parts of one great system; its history, not loosely connected events, but an organic development tending towards a definite end. Viewed in its innermost substance, the history of the Old Testament is not different from its typical institutions, nor yet these two from its predictions. The idea, underlying all, is God's gracious manifestation in the world—the Kingdom of God; the meaning of all—the establishment of that Kingdom upon the earth.

JEHOVAH SPOKEN OF AS A KING.

There is constant reference to Jehovah as King in the Old Testament. In the Psalms we are told that "the Lord Most High is terrible; He is a great King over all the earth." (47:2.) In this passage the world-sovereignty of God comes into view. This idea finds frequent expression in other parts of the Scriptures. Not only is He King over the earth, but His sovereignty is more specific than that—He is also King over the nations. Jeremiah exclaims: "Who would not fear Thee, O King of the nations?" (8:19.) In Malachi (1:14) Jehovah declares: "I am a great King, and my name is terrible among the Gentiles." The title of King as applied to Jehovah is, however, especially used with reference to His relation to Israel. "And He was King of Jeshurun, when the heads of the people were gathered, all the tribes of Israel together." (Deut. 33:5.) If this be a correct rendering, we see by the preceding beautiful statement of the Lord's appearing to His people in power, that Jehovah is here regarded as the King of His beloved and chosen people who are called by the endearing term "Jeshurun." This same idea is not figuratively but literally expressed in Samuel's rebuke: "And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, nay, but a king shall rule over us; when the Lord your God was your king." (1 Sam. 12:12.) This idea of the kingship of Jehovah is still more specifically emphasized by being made individual. "Harken unto the voice of my cry, my King and my God." (Ps. 5:2.) Here the conception of Jehovah as the per-

sonal sovereign over each individual is the leading thought.

These passages are sufficient to show the application of the term king in its reference to Jehovah. While He was conceived of as King over Israel, He was also equally represented as King over the earth, King over the nations of the earth, and King over each individual is the leading thought. This conception of kingship is back behind the idea of kingdom.

THE KINGDOM OF GOD.

We pass over those passages which refer to Israel as the Kingdom of God since we have discussed already Israel's relation to the Kingdom.

In tracing the idea of the Kingdom we find many passages which refer to the universal dominion of Jehovah. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head over all." (1 Chron. 29:11.) All such passages refer to the supreme sovereignty of Jehovah as King of the universal creation. They point Him out in His universal regency, but do not refer specifically to His earthly empire. We find also another class of passages in which there is general reference to His supreme sovereignty. "Thy throne, O God, is forever; a scepter of equity is the scepter of Thy Kingdom." (Psa. 45:11-14.) Here the dominion of Jehovah is referred to, as also in Psalms 145:11-13: "Thy Kingdom is an everlasting Kingdom; and Thy dominion endureth through all generations." Also in Obediah where it is said, "And savior shall come on Mt. Zion to judge the mount of Esau; and the kingdom shall be the Lord's." (21.)

These passages are more or less general in their reference. The Kingdom of Jehovah is the universe, comprehending all that is; the Kingdom of Jehovah is an ideal empire where equity and righteousness prevail; the Kingdom of Jehovah is His priestly nation who are commissioned as the repositories of His revelation; but in none of these passages is there specific reference to the earthly empire of Jehovah. This we find when we come to those passages which refer to

THE MESSIANIC KINGDOM.

At a very early date Jewish religious thought began to focus itself upon the reign of the Messiah who would be king over Israel and the nations in Jehovah's stead. The first of these passages is found in the Psalms (2:6): "Yet I have set my king upon my holy hill of Zion. I will tell of the decree; the Lord said unto me, Thou art my son; this day have I begotten thee." In Isaiah (32:1) we are told that "A king shall reign in righteousness." And Jeremiah assures us that in "the days to come, saith the Lord, I will raise unto David a righteous branch, and he shall be king and deal wisely." (23:5, 6.) These passages refer to the kingship of Messiah.

Isaiah and Daniel, however, go farther than the idea of kingship; they give us the definite outline and conception of the Mes-

sianic kingdom. "Unto us is a child born, unto us a son is given; the government shall be upon his shoulders; and his name shall be called, Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his dominion to establish it, and to uphold it with justice and righteousness from henceforth and forever." (Isa. 9:6-7.) Daniel, speaking to the same purpose, says: "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him; His dominion that which shall not pass away, and His kingdom, that which shall not be destroyed." (7:13-14.)

THE KINGDOM FUTURE.

There can be no doubt as to the import of the above Messianic prophecies. They constitute the hope of Israel. The Messianic kingdom was the end to which all Jewish thought and institutions looked; it was the end to which all divine processes worked.

This kingdom is always future to the Old Testament. Isaiah in speaking of it says: "It shall come to pass, in the last days, that the mountain of the Lord's house shall be established in the mountains, and shall be exalted above the hills; and all nations shall flow into it. * * * And He shall judge the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (2:2-4.) This kingdom of peace is the same kingdom which is to be established by the Lord. (Dan. 2:44-45.) It is the Kingdom of Messiah.

Sunday School Normal Classes.

In your last issue, Brother J. E. Byrd expressed a desire that one hundred pastors might undertake normal classes. It occurred to me that my experience in this respect might be an encouragement to others. Last year I undertook to conduct a class. Brother Byrd came to us in the fall and awarded twelve diplomas. Of that number seven have completed the entire course; three others lack only two or three books. Lately I have undertaken another class of twelve, and we hope to award diplomas to these in a few weeks. We expect to have Brother Byrd with us to present these diplomas, making of it a regular graduating exercise. I am hoping to carry this on indefinitely, having graduates each year in diplomas and blue seals. In my judgment no more profitable work can be done for both the Sunday School and the church in general. It means an increased intelligence not only in Sunday School work but in religious work generally. Personally, it has been one of the most pleasant features of my pastoral work. I could wish Brother Byrd's desire for one hundred classes might become a fact.

E. T. Mobberly.

Okolona, Miss.

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EDITORIAL.

PROBLEMS OF THE COUNTRY CHURCH.

The next problem that confronts a country church is that of getting and keeping a good pastor. If we have good roads, comfortable church houses and a service that grips the whole congregation, then the church will address itself to the business of securing a leader and shepherd for the flock. Three things are necessary to success here, namely: The exercise of good common sense, earnest prayer to God and an honest purpose to support the pastor.

We ought to pray for the guiding hand of God to send a man of His own choosing and we ought to be no less earnest in praying for the man whom He has sent. It would simplify our problems very much if we took them to the Lord. Many of them would cease to exist. It is not only a good way to find out the mind of the Lord, but will often bring us to where we are willing for His mind to prevail, will lead us to His way of thinking and looking at the work.

But He expects us to work our own minds in this matter as well as in others. We cannot go blindly into the matter of securing a pastor, nor leave it to any chance wind that blows a man our way because he is easily moved. See where the weak place in your church is, and if you are looking for a preacher, find one who has strengthened his own church along that line. If your church is worldly, ease-loving, absorbed in earthly business, get a man with the courage of Jesus the Baptist who won't be afraid to tell you about it, with enough of Holy Ghost power to consume the dross of selfishness. If your people are backward in giving to the Lord, get a man who is not afraid to take a mission collection. It may hurt while it is going on but there will be

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rejoicing when the work begins to prosper.

But the special difficulty that many country churches find is that of suitably supporting a pastor and making such a field for him that his time can be spent in the work to most profit. One country pastor reported that he had to ride some distance to his churches and that one of them did not pay him enough to keep his horse shod. Another reported that the church paid him nine dollars, and this would not feed his horse for two months, or one-sixth of the time. It is altogether probable that one hundred country churches in Mississippi during this year will not pay the traveling expenses of their pastors at three cents a mile. Again, it ought to be said that this is not true of all country churches. Some of them have solved this problem, and others are working hard at its solution. But some have never waked to the existence of the problem. Paul says that if he has fed them spiritually they ought to feed him materially; that he that preaches the Gospel shall live by the Gospel; that the ox that treads on the corn is not to be muzzled; that the laborer is worthy of his hire; that they that make the crop is to be the first one to partake of it.

The problem comes to be not how the country pastor can live on what he gets, but how can a church live that does not give a pastor a support. The suffering of the preacher means the death of the church. It is not a question simply of whether the preacher needs it or can do without it, but a question of the life of the church itself, its own spiritual prosperity. One of the greatest wrongs that a pastor can do for a church is to preach for them, for nothing, when they are able to pay him. Some churches have been killed this way; others are sickly and ready to die. A quick way to kill a church is to close up the vents of all benevolence. The fires will be kindled by opening up the apertures for gifts to any good cause.

The deacons ought to take up this matter and assume the responsibility of securing and collecting a living salary for the pastor. The pastor ought to live among his people, so that he give his whole time to them, and that no money may be wasted on long-distance trips to reach his church. Churches in adjacent communities ought to unite in supporting a preacher that he may do his work effectively and economically. Where money is not available, the church can pay the preacher in what they raise, that out of which their own living comes. Let us be honest and sensible and diligent in doing the Lord's work.

THE DAY OF GOD.

We have all sorts of days in our churches and calendars. There are children's day, and old people's day, rally day, decision day. At the State Fair last week they had woman's day, veterans' day, Woodmen's day, drummers' day. The towns have "trade day." In other countries and in some churches they have all sorts of days till there is hardly any time that isn't taken up with some special interest or occasion.

Our time is so filled that God has little place in the calendar or in the world of men's thoughts. But the Word of the Lord tells us of a coming day, the Day of God. We speak of these special days as seasons that are given over to the use of certain people or the consideration of particular objects. "But," Peter says, "the Day of the Lord will come." Paul also calls it the "Day of the Lord." Peter says we ought to be looking for and hastening unto the coming of the Day of God. That is the day when God in Christ will be manifested, the great day of His coming, when He will be the sole object and occupant of men's thoughts. Every eye shall see Him. From before Him the heavens and the earth shall flee away. Thoughts of themselves shall vanish from men's minds, and God alone shall fill the whole horizon of their being. It will be the time for Him to be honored, when all earthly crowns shall be cast at His feet. It will indeed be the day of God, when He shall be glorified in His saints; the revelation of the fullness of His majesty and the wonders of His grace to the saved. The day of God could only be a day of distress to those that love not the Lord Jesus Christ. It will be the loss and destruction of all that has made life to them, the perishing of their works and hopes, the end of their plans. "All the tribes of the earth shall wail because of Him." But it means the consummation of all that the people of God have lived for and hoped for, the fulfillment of the prayer of the ages, "Thy Kingdom come." The Lord whom ye seek shall suddenly come in His temple.

ADVERTISING THE GOSPEL.

The spectacular methods of some churches and evangelists to secure a crowd seem in strong contrast with the method of Jesus. When we go to have a meeting now we must advertise it in every possible way. We tell everybody who is there to tell everybody else, to talk the meeting up; each one must bring somebody else. We put it in the newspapers, have big headlines and catchy phrases and mottoes, going at least as far as the truth permits to tell about the preacher, the sermon and the crowd. Then we get his picture, life size if possible, especially if he is handsome, and put this in all the show windows along the street; we get us up long streamers and hang them in the most public places, telling in gorgeous colors what a preacher we have secured, how magnetic he is, how short the sermon is, and what a delightful program is arranged for the service. We don't forget the singers; what delightful music, what particular quality of voice, whether it is mezzo-soprano, contralto, or mephisto subterraneo. The lady singer may have an attractive decolete. We fix up an electric sign that catches the eye of the passer-by, get us an orchestra with Professor Thingumbob to beat the air. The Salvation Army takes to the street with drum and horn and tambourine and clothes of many colors.

Well, the ten-cent theatre and the rest of the children of this world are not much

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ahead of the children of light in the matter of advertising the big meeting.

Now, notice the method of Jesus, how again and again "He healed them all and charged them that he should not make Him known." "Go and tell no man." All this was that the prophecy might be fulfilled: "Behold my beloved in whom my soul is well pleased. I will put my spirit upon Him. He shall not strive nor cry aloud; neither shall anyone hear His voice in the streets. Jesus did not depend upon novel or attractive means of catching the crowd. He seems to have discouraged all attempts at advertising His work, and depended entirely on the power that comes through the anointing of the Holy Spirit. If the preacher and the church are filled with the Spirit they will not need to do much heralding with trumpets to catch the crowd. Jesus never put His picture in the show windows at Capernaum, but they trod one on another in their efforts to reach and hear Him. He went forth into Galilee in the power of the Holy Ghost and the people pressed upon Him so that He had no leisure even to eat. One conversion in the church will do more to draw other men to him than columns in the newspapers. The crowd that comes to church drawn by the ordinary methods of advertising on the streets, will come looking for other things rather than Jesus. Their minds are on the wrong object. People generally get what they are looking for or they go away disappointed.

Now, this is said not necessarily to condemn either the method or the motive of those who use such means of drawing a crowd. Each man must determine for himself what is the right way to reach others; but the method and the motive both need looking into.

But above all, the source of power is in none of these things. There may be many means, but one Lord; much diversity of ministration, but one Spirit. We must learn the lesson that power belongs to God; and ye shall receive power when the Holy Ghost comes upon you. Let us be not conformed to this age, but seek unto the Lord our God. Let us not sacrifice unto our net or drag, but offer ourselves and our service to Him who is able to save unto the end.

Mississippi Woman's College.

Two more young ladies from out of town entered college the past week: Miss Katie Cribb, of Pearl River county, and Miss May Davis, of Darbun. The enrollment is now 150.

Our library and reading room will be opened this week, with Miss Eula Buckley, of Pinola, as librarian. We are proud to place there the six copies of The Record donated by Brother Parker. Any gifts of books to the library will be very much appreciated as we begin with very few books. At Sunday School today 151 were present. The primary department has now three teachers and a secretary. The primary teachers, Misses Emma Aledge, Mary Ella Graham and Mattie Russell, with the secretary, Miss Nancy Miller, are enthusiastic over the work. Brother Deaton, of Missis-

THE BAPTIST RECORD

5

Reduced Rates to State Convention.

All the railroads in the State have granted the usual one-third reduction in rates to the Baptist State Convention and Ministers' Conference in Jackson, Miss., November 12-16, 1912. The reduction is on the certificate plan.

Every messenger and visitor must pay full fare going and procure a certificate from the selling agent to this effect. These certificates must be signed by the secretary of the convention and also by special agent in Jackson. Upon the presentation of these certificates a return ticket will be sold at one-third the regular rate plus 25 cents. Without the certificate no reduction can be secured. This, of course, does not affect mileage books and clergy permits.

Where one has to travel over more than one road, and a ticket cannot be procured through to Jackson, a certificate must be secured for each ticket purchased. Agents are required to issue these certificates. They can therefore, be demanded.

Let these instructions be carefully read and followed and there will be no difficulty as to the rates as sometimes occurs.

The N. O. M. & C. Railroad will grant reduced rates to Newton and Hattiesburg on the certificate plan.

Faithfully yours,
Walton E. Lee, Sec'y.

Hospital Notes.

The writer has been so busy attending associations for the past few weeks that he has not had the time to write for the paper.

I want now, first of all, to express my appreciation of the Hospital Number of The Baptist Record, and extend my thanks both to the editors and to those who were so kind as to speak a few words of encouragement. Without doubt, that issue has won many friends to this worthy cause.

We are beginning to get returns from Hospital Day, and we are very much encouraged. My trips have kept me away from home for more than a week, but from the information sent from there I am prepared to say that if all the pastors do as well as those heard from, the effort will prove a glorious success. Of course, there were a number of pastors who could not use the second Sunday, but will use some other Sunday. Should any brother feel that it would not be of any use for him to try with his people, let me plead with him just to do his best and he will most likely be surprised with the results.

The associational season is now about over and I shall be glad to entertain invitations from pastors to visit their churches. If members of pastorless churches would like for me to come and supply with a view to a contribution for the hospital, I shall try to arrange to serve them.

This word in closing: If any persons writing to me do not get a response as early as they should, just know that I am on the run and will do my best to answer soon.

Bryan Simmons.
Learned, Miss.

BOOK REVIEWS

We shall be glad to review in this column any book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price, together with the requisite postage.

The Gospel for the Eye, by J. F. Love and J. B. Gambrell. Cloth, 58 pp., 40 cents postpaid. The Baptist Standard Publishing Co.

These are two essays in defense of the Baptist position on baptism and the Lord's Supper. Written by one of our own missionary secretaries and the editor of The Baptist Standard.

The Review and Expositor for October comes to us with the usual number of valuable and helpful articles.

The opening article is by Dr. James Orr, of Glasgow, Scotland, upon "The Reality of Individual Piety in the Old Testament," in which this able scholar shows that the religion of the Old Testament was not simply that of the nation, but also penetrated to the individual. One of the keystones of radical higher criticism is thus largely knocked out.

The second article is by Prof. Henry C. Vedder, D. D., of Crozer Seminary, and is the first of a series of two in which he is studying the First Epistle of John. This article is very able and suggestive.

The third article is on "The Permanence of Primitive Christian Institutions," by Prof. McGlothlin, of the Seminary. In this article he attempts to show the possibility of preserving the institution's original form and at the same time their great value for pure evangelical Christianity.

The fourth article is by Rev. R. B. Hoyle, of Aberdeen, Scotland, on "The Eschatological Significance of Baptism."

This is followed by an article by Prof. J. H. Farmer, of Toronto Canada, on "The Kingdom of God." It is the first article of a series of three, and is entitled "Knowledge as the Approach to the Kingdom."

The usual expository notes and book reviews by the faculty are found. The number will be found a very valuable and helpful one by all pastors, especially because of the large element of exposition which appears in it.

MISSION SECTION

The Art of Giving.

By H. H. Hudnall, Ph. D.

The few practical thoughts on this vital subject are not new but old; not original, but Scriptural. The basis for them is the second verse of the sixteenth chapter of First Corinthians.

In the first place, give—"lay by him in store." Here is enjoined upon us a great Christian duty. Giving is one of the cardinal virtues of the Christian life and one of the chief forms of divine worship. The address here is not to the church at large, but to the individual—"every one"—not a single member is to be excepted. Observation sometimes reveals strange and sad facts. Within the author's knowledge is a little church of one hundred and twenty-four members; last year seventy-four of this number—more than one-half—gave nothing to the church or benevolences. What if each one of these had contributed only one cent each Sunday during the year, the net sum would have been \$38.00.

A devoted Christian man remarked that he thought every one who was truly converted had his pocket-book converted with him. What power for good lies in the converted pocket-book! Someone has suggested that the word *personal* in the phrase "personal consecration" should be spelt "purse-and-all."

Secondly, give liberally. It has been said that George Eliot has once humorously remarked: "Some people give according to their means and some according to their meanness." As regards giving, perhaps four classes of givers among church members may be recognized: First, the non-giver, so to speak, or the one who gives only his pledge to give. The failure to contribute is due not always to inability but rather to indifference or lack of interest; second, the selfish giver who gives a mere minimum sum, and that perhaps under heavy pressure; third, the normal giver who gives a moderate or average amount—it may be a tenth even; he does not like to be urged to give more, though abundantly able to do so; fourth, the sacrificial giver, the one who gives one-tenth and beyond. A real sacrifice may be here involved.

"What is then the real standard as to amount to be given? The Scriptural command is 'as God hath prospered.'" One's ability is the determining factor. Many who will give their tenth stop here seeming to forget that the one-tenth naturally belongs to the Lord and the real gift is the amount beyond this. The little girl's experience at Christmas time with the ten pennies that had been given her, teaches a most valuable lesson. She first laid aside one penny for the Lord, gave eight other pennies to her parents and friends, and the last she placed to the Lord's credit also. When asked by her mother why she did this, she replied that the first penny (the

one-tenth) belonged to Him, and the last one was a present to Him.

It may be a personal sacrifice sometimes to give beyond the tenth; if so, all the greater value has the gift. Don't raise the cowardly cry when pressed by a righteous cause: "Can't spare the money!" Well has it been said, "It is the things we can't spare which make our offerings alive."

In the third place, give regularly and systematically. "Upon the first day of the week" answers the question, when. Desultory and irregular service to the Lord is not the most acceptable. The envelope system adopted by many of the churches greatly facilitates the matter of regularity in church contributions. To acquire the habit of regular giving is a most desired Christian virtue. Giving then becomes easier, so to speak, and at the same time more effective. The man who was asked to give \$12.00 per year replied he could not possibly do so; when asked if he could give 25 cents per week he cheerfully responded; at the end of the year when the calculation was made he found he had given really \$13.00. So the poor woman who could not give \$2.50 for the year, found by giving only 5 cents each Sunday that the total contribution at the end of the year was \$2.60. A pious Christian father has his children each Saturday night to get together and arrange their amounts in the envelopes for Sunday morning. What a powerful influence is being exerted upon the young minds. He is not only doing training work in regular giving, but he is training each member of the family. The power of habit will linger with them. Better than to give \$1.00 once a month is to give 25 cents four times a month. When attending services in the English churches it was very noticeable indeed that every member made some contribution every Sunday. The moral effect alone upon outsiders of seeing church members contribute regularly is worth considering.

Fourthly, give cheerfully. "God loveth a cheerful (according to the Greek, "hilarious" giver.) Give with a smile and not a frown; not reluctantly or grudgingly. Giving to the Lord's work should be a real, supreme joy. The best of Christians find it so. A lesson from the poor widow with six children to support might be taken to heart. She was in the habit of putting 5 cents in the plate every Sunday. A rich man of the church who gave \$5.00 weekly, offered to pay her dues for her, but she rebelled, saying she could not be deprived of the great pleasure she experienced in giving her little amount each Sunday. It was only the "widow's mite," to be sure, but she gave it cheerfully and it had its weight and value.

The exhortation is practical and full of Christian appeal. Give and give liberally,

systematically and cheerfully. Forget not that it is more blessed to give than to receive. To give is Godlike; the more we give therefore the more Godlike we become. Giving is always getting; just as sure as we give, just so sure are we to receive. An old epitaph reads:

"What I spent, that I had;
What I left, that I lost;
What I gave, that I have."

Constantly we are the beneficiaries of God's blessings and gifts. His greatest gift to us was His Son Jesus Christ. What shall we give to Him? Give one-seventh of our time and even more, one-tenth of our means, and even more—and all of ourselves.

Not only are getting and giving closely connected, but also giving and living.

"The more we give
The more we live."

Virginia Polytechnic Institute, Blacksburg, Va., Oct. 20, 1912.

Dr. Arch C. Cree to Head Our New Department.

B. D. Gray, Corresponding Sec'y.

It will bring good news to the Baptist brotherhood throughout the South, I mean the election of Dr. Arch C. Cree to lead the Home Mission Board's new department of Enlistment and Co-Operation.

He is scholarly, magnetic and capable. He has had large experience in denominational work. He leaves Moultrie, Georgia, one of the best pastorates in the South, where his people are devoted to him and where his ministry has been wonderfully successful.

In entering upon this new work Dr. Cree heeds what he considers the call of duty and will throw into it all the powers of his virile and versatile Christian manhood.

The Home Mission Board considers itself very fortunate in securing one we deem so capable for this vastly important work. Of course when Dr. Cree enters upon the work very shortly he will have a word to the brotherhood concerning the task we have laid upon him.

How to Send Home Mission Funds.

For the sake of clearness and economy and to facilitate the work, the Home Mission Board requests that brethren in sending Home Mission funds will make them payable to the "Treasurer of the Home Mission Board," 1002 Third National Bank Building, Atlanta, Ga.

In this way much detail work will be taken from the corresponding secretary to whom many brethren are accustomed to make remittances.

We beg brethren, churches and societies to remember this request of the board, as it will help to simplify, economize and expedite the work.

Fraternally,
B. D. Gray,
Corresponding Secretary.

Thursday, October 31, 1912.

THE BAPTIST RECORD

Report on Mississippi College.

Made to the Central Association.

Mississippi College, located at Clinton, Mississippi, is the oldest institution of learning in the State. It was organized by the citizens of Clinton in 1826, and chartered under the name of "Hempstead Academy." In the year 1830 the name was changed to "Mississippi College" and it has been so called during all the intervening years, although the ownership has changed more than once.

The citizens of the town turned it over to the Presbyterians in 1842, but eight years afterward they turned it back to the citizens of Clinton, who then tendered it to the Baptist State Convention then in session in institution was put in charge of Prof. I. L. Urner, of Pennsylvania, under whose management it prospered up to 1861, when the war between the States began.

Officered by three members of the faculty and one trustee, about one hundred of its students formed the "Mississippi College Rifles," and became a part of the famous 18th Mississippi Regiment. This company gave a good account of itself throughout the war on the firing line, from Bull Run to Appomattox when what was left of it surrendered under the command of its captain—W. H. Lewis—now living in the town of Clinton.

At the conclusion of hostilities the college was re-organized and Rev. Walter Hillman elected president. As the country surrounding Clinton had been the theatre of a desolating war for several years, and its resources greatly wasted, the maintaining of the college was very difficult, and nothing but devoted loyalty coupled with heroic services and self-sacrifice on the part of a few men around the college, together with a few friends scattered over the State, saved the institution to the denomination.

For many years it was the only college in the State that was kept going, without aid from the State treasury. The record of the struggles of this child of Providence, as it is often called, would fill a volume, and make interesting reading for the Baptists of Mississippi. But even during the time of its struggles to maintain existence, it did a good work in the training of men who have gone out into life and by faithful service and good example set as citizens, have made a great name for the institution.

A former professor in the college, and now a president of a State university, wrote the writer a few years since that he had said from more than one platform in recent years, that no college in the land had used its facilities to so good an advantage as had Mississippi College!

After forty-five years of struggle and service, this grand old institution comes before this association today to report a president and faculty not surpassed in efficiency by any state, and an enrollment this session of 375 students to date.

The writer was living at Clinton as a boy when the college came into the hands of the Baptists in 1850, and entered its walls as a pupil in 1852. I am familiar with its history, through all of its intervening years, and am rejoiced to be able to say that at no

time in the past has it been so prosperous as it is now, and so well equipped for usefulness, both in buildings and in teaching force.

May we not stop and think of what we have in this college, of what it has done for the Baptists of Mississippi, and get ready to co-operate with those in charge of it, in the great movement soon to be launched to add three hundred thousand dollars to its endowment?

Let us thank God and take courage!

Respectfully submitted,
W. T. Ratliff, for committee.

The Convention Adult Bible Class Department.

The Baptists of the South are much in the lead in some phases of their Sunday School work. Our teacher training is earnestly commended by our Southern Methodist brethren. We reciprocate in commending the efficiency and value of their adult Bible class service which bears the name of their great founder, John Wesley. They are showing wisdom and zeal in training their young people in the lines of doctrine and work in keeping with their faith and history.

We need to build at this point. In many Baptist churches throughout the South there are classes of young men and young women not affiliated in a common bond nor connected in an organic way with our organized Sunday School work. These classes have various names and are doing well each in its own sphere; Baraca and Philathea for young men and young women, while Agoga for young men, Amoma and Fidelis for young women are popular and have decided advantage in being distinctive Baptist names. There is nothing in a name sometimes, but it becomes significant when it tells who you are and what you are doing.

Our aim, without disturbing the class name, is to form a general denominational bond between these classes and bring them all into closer touch and sympathy with each other such as will make for denominational solidarity in life and work. To this end the Southern Baptist Convention at Oklahoma City last May, following a suggestion from its Sunday School Board, authorized the formation of the Convention Adult Bible Class Department. Each class will retain its own preference in name, yet all have a common distinction which will mark them as Baptists and identify them with all the great interests fostered by the convention.

This will give our work distinct rank in the Sunday School world, and well deserves the attention and support of all our Sunday School forces. It gives definiteness of character and standard, of purpose and effort in these classes, creates an institution which supplements the work now being done, and will exert an influence for good throughout all our churches.

This new department has been made—The Convention Adult Bible Class Department—having for its motto, "The Bible and the Church," with a beautiful certificate of registration to be hung on the wall of the class room.

All adult organized classes, together with all adult classes which will consent to organize, are invited to register with the Sunday School Board at Nashville. There is no fee, not even expense, except 25 cents to cover the necessary cost of sending out the registration certificate. The Sunday School Board will do what it can to foster the interests of these classes and to furnish such literature as may be necessary from time to time.

Requests for certificates may be sent to Dr. P. E. Burroughs in charge of our teacher training office. In this way we offer a general denominational bond of fellowship for all Baptist organized adult classes. Their registration in the Sunday School Board's office at Nashville with the addresses of the class officers, will in itself offer a bond of unity and constitute a basis for concerted action. The convention approved and commended this action and we ask the Baptists of the South to co-operate with us in giving it form, life and direction.

J. M. Frost.

Central Association's Report on Publications.

In the matter of publications of interest to this association, we place in the forefront "The Baptist Record." It is emphatically our own, and it is now, as it ever has been, devoted to the interest of Mississippi Baptists. Nothing that we stand for as a denomination in the State merits more at our hands than this great interest. What the colleges or orphanage or missions or the churches themselves would do without this great friend it would be difficult to say. As a medium of proper communication it has ever encouraged the free use of its columns to any and all who desire it. As an intelligent advocate of our principles it has nothing of which to be ashamed. As a factor in shaping the policy of denominational work, its influence has been conservative and yet sufficiently advanced in thought as to lead safely in the progressive campaigns that in the past have contributed so much to the increase of religious life of our people in missions, education and the orphanage. We are glad to report that with an increase of force on the staff of the paper, we may confidently look for larger results even than in the past.

The paper even with an increase of staff cannot accomplish these results. It needs to this end an enthusiastic clientele who will be loyal supporters both in patronage and the use of its columns. We most heartily endorse the present management, and urge our people to subscribe for it and read it.

The publications of the Sunday School Board of the Southern Baptist Convention are all that our Sunday Schools could desire, both in the makeup of the periodicals and the matter presented to the lessons. The Foreign Mission Journal and Our Home Field are each in its sphere, not only helpful, but indispensable factors to the development of our churches along mission lines, and we urge their wide and thoughtful reading.

A. H. Longino,

JACKSON, MISSISSIPPI

Woman's Missionary Union

MRS. T. J. BAILEY, Editor. Jackson, Miss.
 All communications for this department to Mrs. T. J. Bailey.
 MRS. W. A. SMITH, Meridian, Miss. Sunbeam and Royal Ambassador Leader for Miss.
 MISS MARGON BANKSTON, Winona, Minn. Y. W. A. Leader
 MISS MARGON JOHNSON, Hattiesburg, Miss. College Correspondent

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 MRS. A. J. EVEN, Clifton, Miss. Vice President
 MRS. G. W. BAILEY, Houston, Tex. Recording Secretary

CORRESPONDING SECRETARY
 MISS MARGON LACKY, Clifton, Miss.
 All Societies of the State should send quarterly reports to Miss Margaret Lacky, but all money should be sent to A. V. Rowe, Jackson.

From the Secretary's Office.

The first of November is rapidly approaching and a number of societies have not yet sent in a report for the quarter, or for the year. Will all who see this urge the societies to send the report at once? Remember, it depends upon you as to what sort of a report we submit at the State Convention!

Our attention is again called to the notice of our new calendar which is spoken of in this issue. We will have a number of copies of this calendar at the State Convention, and trust that each woman in the State will provide one for her home for the coming year. By the way, it is a most beautiful and appropriate gift for Christmas; so suppose we remember our friends in this way.

It is with so much pleasure that we announce that our Corresponding Secretary, Miss Kathleen Mallory, will be with us during our State Convention. And that pleasure is increased many fold by the additional announcement that we hope to have the beloved Miss Buhlmeier with us also. This latter depends somewhat upon us, as it will be necessary for us to help defray her expenses. I am sure each of us will gladly remember this fact when we leave home for the convention and add an additional small sum to our purse for this special purpose.

Missionary Calendar of Prayer for Southern Baptists.

Do you want our beautiful Calendar of Prayer for 1913? This will be ready for sale by October 15th.

A new feature this year will be daily Bible readings on some designated topic, thus uniting Southern Baptists in thought, as well as in prayer for our missionaries in the home and foreign field, who constantly tell us of the uplift they receive from the knowledge that we are praying for them.

In many instances they have written that they have been especially guided on "their day"—the day on which their names appeared on the Calendar of Prayer.

Price, 15 cents postpaid. Order early from Woman's Missionary Union, Literature Department, 15 West Franklin Street, Baltimore, Maryland.

W. M. U. of Coldwater Association.

Messengers of the W. M. U. societies of Coldwater Association met in the Methodist church at Independence, Miss., October 17. The

meeting was very helpful and along all lines of work reports indicated an increase in interest and results. In the absence of the associational vice-president, Mrs. A. T. Cinnamon of Senatobia, presided.

Rev. Bryan Simmons appealed to our women for help in our own State hospital work. Of course, these consecrated women will be glad to assist in this great work.

At the conclusion of the program Miss Lena Moore, one of our most consecrated young women of Senatobia, was chosen vice-president for the ensuing year, our splendid vice-president, Mrs. M. L. Dougherty, having resigned on account of ill health.

Following this election a missionary society was organized with Mrs. M. M. Powell president and Mrs. S. P. Perkins secretary and treasurer, with Independence, Miss., their post-office.

A Messenger.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

Suggested Program for W. M. U.

Meeting of State Convention, November 12 and 13, Second Baptist church, Jackson.

AFTERNOON SESSION, NOV. 12.
 Enrollment at door.
 Devotional exercises.
 Report of enrollment committee.
 Welcome address.
 Response.

Report of corresponding secretary.
 Tribute of respect to Mrs. W. R. Wood.

Personal service.
 Committee on resolutions and obituaries.

Announcements and adjournment.
EVENING SESSION.

Devotional exercises.
 Report of college correspondent.
 Sunbeam and Royal Ambassador conference.

Y. W. A. conference.
 Address by Miss Kathleen Mallory, corresponding secretary W. M. U., Baltimore.

Announcements and adjournment.
MORNING SESSION.

Devotional exercises.
 Report of enrollment committee.
 Election of nominating committee.
 President's address.

Standard of excellence (round table).
 Tithing.

Vice-presidents' conference.
 Report on obituaries.

AFTERNOON SESSION.

Devotional exercises.
 Reports on apportionments—State and Home, Foreign, W. M. U.

Report of nominating committee.
 Report on resolutions.

Consecration service: "The Investment of Inspiration."
 Adjournment.

A CAPITAL IDEA.

Speaking of The Record Piano Club, here is a letter from one of our club members, a Georgia lady, which is a fair sample of the letters we are receiving every day. She writes: "I think it a capital idea. I know we would not have had our piano if we had waited to have gotten the whole amount. I find no fault with the club plan so far, and as for the club piano we are just delighted with it. All our friends say they would like to have one just like it. It is just a beauty, and we value it more than anything else in the house."

Let us send you your copy of the beautiful new club catalog today. Address Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

What is Beyond Death?

"Doctor, I am afraid to die. Tell me what lies on the other side." Very quietly the doctor said: "I do not know."

"You do not know! You, a Christian man, do not know what is on the other side?"

The doctor was holding the knob of the door, on the other side of which came sounds of scratching and whining, and as he opened the door a dog sprang into the room and leaped on him with every show of gladness. Turning to the patient, the doctor said:

"Did you notice that dog? He had never been in this room before. He did not know what was inside. He knew nothing except that his master was there, and when the door was opened he sprang in without fear. I know little of what is on the other side of death, but I do know one thing. I know my Master is there, and that is enough. And when the door opens I shall pass through with no fear, but with gladness."—The Immortal Hope.

Choose Between Them.

(By Mrs. Mary Moseley Littleton, Griffin, Ga.)

From the creation of the world, evils and vices have been indulged in by both men and women. Good and evil has been put before them to decide between, and evil has predominated, notwithstanding the warning of God and His promises of reward to those who obey Him and keep His commandments. Whiskey, the greatest evil of them all, has reigned and had controlling power over man, almost since the beginning. It is as a serpent in the grass, creeping stealthily along until its native ground is gained, then stinging its victim with its venomous poison, getting unlimited control of him, causing many thousand awful tragedies that bring misery and woe to countless numbers of women and children.

The social glass, more often than anything else, leads to intemperance. Again, the excuse often pleaded by many that they only take "a little for their stomach's sake," is imposed upon and abused and drifts into extreme intoxication, and none but

Household Economy

How to Have the Best Cough Syrup and Save \$2, by Making It at Home.

Cough medicines, as a rule, contain a large quantity of plain syrup. If you take one pint of granulated sugar, add 1/2 pint of warm water and stir about 2 minutes, you have as good syrup as money could buy.

If you will then put 2 1/2 ounces of Pinex (50 cents' worth) in a pint bottle, and fill it up with the Sugar Syrup, you will have as much cough syrup as you could buy ready made for \$2.50. It keeps perfectly.

And you will find it the best cough syrup you ever used—even in whooping cough. You can feel it take hold—usually stops the most severe cough in 24 hours. It is just laxative enough, has a good tonic effect, and taste is pleasant. Take a teaspoonful every one, two or three hours.

It is a splendid remedy, too, for whooping cough, croup, hoarseness, asthma, chest pains, etc. Pinex is the most valuable concentrated compound of Norway white pine extract, rich in quinine and all the healing pine elements. No other preparation will work in this formula.

This recipe for making cough remedy with Pinex and Sugar Syrup is now used and prized in thousands of homes in the United States and Canada. The plan has often been imitated but never successfully.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this recipe. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

those who have had the awful experience of its evil, can imagine the pangs of sorrow, and bitter tears, that have been patiently borne by loving ones, who would make any sacrifice to break the fiery fetters of the curse of man that dethrones his reason and causes him to sink into degradation, and an untimely grave. No man is a friend to another who would lead or invite him into an alluring place of vice, to drink that which is poison to the soul and body. Places of temptation, though dazzling and inviting where "the wine is red," should be shunned, and if the pleadings of loved ones could whisper in their ears, to "touch not, taste not," the doors of evil would gradually have to close, blessing the present and future generations. Why cannot man quench his thirst with pure, cold water, fresh from the fountain of God's gift to all?

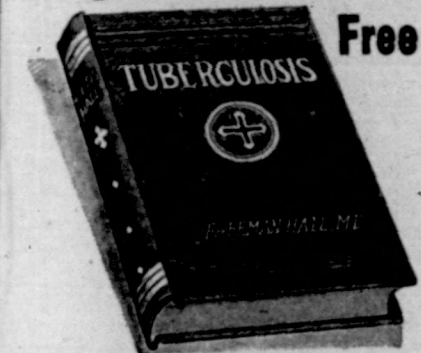
This is a blessing of life that purifies instead of poisons both body and soul, and we should be thankful that it is freely given, and for the law of total abstinence. Give the world our smiles that would chase away the tears, and there would at all times be no place then, like "howe, sweet home." The mind would drift naturally into holy spiritual things that fit the soul for the communion of the just made perfect to dwell with God and His redeemed.—Golden Age.

FOR COUGHS, DEEP COLDS, BRONCHITIS, PLEURISY, LA GRIPPE.

or other inflammations of the organs of breathing, apply Vick's Croup & Pneumonia Salve over chest and throat, covering with warm flannels. Most pleasing results are obtained. Vick's Salve tends to allay coughing, loosen and expel phlegm, reduce fever and overcome the difficulty in breathing. Sample free on request. Sold in 25c, 50c, or \$1.00 sizes at all druggists, or by mail. The Vick Chemical Company, 31 Milton Avenue, Greensboro, N. C.

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Judson Centennial Surveys.

T. B. Ray.

Immediately after the Southern Baptist Convention closed in Oklahoma City, committees were appointed in all our fields which were asked to go over the situation in every mission and report upon the conservative needs which should be met by the Judson Centennial fund. They were not to deal in general terms, but to state specifically each item, giving the maximum and minimum cost, the order of importance as compared with other needs and diagrams, as far as possible. In other words, these committees were called upon to outline a reasonable and constructive program for each mission. The committees were to visit every station and then outline a report, to be passed upon by the entire mission. This full mission meeting would amend and add to the report as it wished. The final report which was to reach the board was to be the report of the entire mission.

These reports are now coming in. They constitute the most thorough-going and constructive survey ever made of our mission work. They will enable us to spend in the wisest way the money to be raised. Not all of the needs can be met by this fund, but as far as we do go, we shall proceed very definitely, knowing well our ground. The Judson centennial movement is leading us, therefore, into very definite missionary policies. The findings of these committees will be made public soon.

It is a great tribute to the growth of our work that we can spend so wisely a million, two hundred and fifty thousand dollars, in addition to the regular income of the board, for equipment of our missionaries for a far wider service.

We quote from two letters to show the statesmanlike fashion in which these surveys have been made. Brother William H. Sears, of the North China committee, has the following to say:

"Just three weeks ago today I left Pingtu (July 10) and on the 12th met the other members of this committee in Hwanghien. We did not meet the Hwanghien station till Monday, July 15, as we had to get up some school scheme to present to them. That station took up every item, discussed and voted on it, either as it was or changed it as they thought best. We kept a record of all the votes. The 16th we went to Chengchow. Here we spent three days and went over everything, with them and recorded all their votes, changes, etc. We sent back to Hwanghien important changes they made and at Laichow, July 20, we got the Hwanghien vote on the Tengchow changes. July 22 we arrived in Pingtu, where we spent two whole days and on the 26th we came to Tsingtau, where I am now writing.

"By the time we got through Pingtu we had gone into everything so thoroughly it was not thought necessary for a mission meeting as there was such a oneness in all our ideas that there did not seem to be any need for a mission meeting now. We will need one later when the college location, etc., comes up."

Another member of the club, a gentleman from Florida, writes: "The piano is simply a marvel of beauty and tone, as also action. We are all delighted with it." Write for your copy of the beautifully illustrated new club catalog. Address Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

At this season each year numerous organizations have the purchase of a church bell in contemplation. Surely, there are no days more appropriate for bell-dedication services than Christmas or Watchnight. The C. S. Bell Company, of Hillsboro, Ohio, manufacturers of the well-known steel-alloy bells, have a special



Brother R. E. Chambers, of the South China committee, writes: "Enclosed please find the report of the special committee to whom your letter referred.

"Our committee has taken our task seriously. We have made the matter our special business for the last month. I have let other important matters go unattended to, except matters which had to be done, and have given thought night and day to the study of the conditions in our South China field, the various problems of our mission work, the relative importance of the different departments and different stations, etc. The other members of the committee have given similar continuous and conscientious attention to the business in hand. We have had numerous meetings of our committee and the discussions and statements of needs have been illuminating. The result of our work you see in the report. We submitted it with hearty unanimity. The mission spent three days and a half almost exclusively in the consideration of the report and the questions growing out of it. I have never seen or participated in more serious and careful consideration of any question. We are all agreed that we have never before had quite so interesting and helpful a meeting of our mission. Incidentally, you will be glad to know that your letter has caused us to take our bearings with greater care than probably they have ever been taken in the history of our mission. Further, the consideration of the work of the whole mission has more closely cemented us into one body than we have ever been. All of our work is the work of each and all of us."

Richmond, Va.

"A LOVELY PIANO." You ought to see the letters we are receiving from the enthusiastic members of the Record Piano Club. Here is a sample from a South Carolina lady: "The lovely piano came yesterday. Am just delighted with it; so are my musical friends. The tone is so full and sweet, and the case is lovely."

Another member of the club, a gentleman from Florida, writes: "The piano is simply a marvel of beauty and tone, as also action. We are all delighted with it." Write for your copy of the beautifully illustrated new club catalog. Address Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

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ial selling plan which is very favorable for church or school. Those interested should ask for catalog and particulars.

A Genuine Service. "I believe," says an old subscriber, "that every time The Youth's Companion enters a home it does that home a genuine service." That describes the purpose of the publishers exactly. The paper is not filled with mischievous or idle thoughts, to fill an idle hour. It provides healthy pastime, recreation that builds up. It is to the minds of eager and impressionable young people what sound athletics are to their bodies.

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Seven serials at least will be published by The Companion in 1913, and nearly 200 other complete stories, in addition to some 50 special contributions, and a treasure-box of sketches, anecdotes, expert advice as to athletic sports, ideas for handy devices round the house, and so forth—long hours of companionship with the wise, the adventurous and the entertaining. Announcement for 1913 will be sent with sample copies of the paper to any address on request.

Every new subscriber who sends \$2.00 for the fifty-two weekly issues of 1913 will receive as a gift The Companion Window Transparency and Calendar for 1913, the most exquisite novelty ever offered to Companion readers; also, all the issues of The Companion for the remaining weeks of 1912, free. New subscriptions received at this office. Also see clubbing offer on page 16.

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SUNDAY SCHOOL LESSON

By MISS M. M. LACKEY

THE KING AND HIS KINGDOM.

Lesson 6. November 10.

Hosea 7.

World's Temperance Lesson.

Golden Text: "Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them."—Isa. 5:11.

We turn aside today, as is our custom, to study with the Christian world a temperance lesson. This one is taken from the Old Testament, from the prophet Hosea. He lived and prophesied in the later times of the kingdom of Israel, from the death of Jeroboam II onward. It was a time of growing wickedness, intemperance, foolishness, treachery and decay; and there seemed to be an utter loss of divine truth. Hosea's message is not long, and perhaps his prophecy did not cover a great space of time; but he gives us a vivid picture of the awfulness of the times, and of the sins of the intemperate. And sad as it may seem, the picture fits into this age as well as in that far distant day.

Whom did the prophet mean by Ephraim? (The kingdom of Israel made up on ten tribes that revolted from Rehoboam. Ephraim had led the revolt.)

What is meant by Samaria? (This was the capitol chosen by Omri.)

How long did this kingdom last? (About two centuries.)

How do we know that God continued to watch over them? (Verse 1 and 2.)

Who was perhaps the king referred to in Verse 3? (Zachariah.)

Tell something of Zachariah. (II Kings, 15.)

Explain the references to the heated oven and the dough in Verses 3 to 7. ("Like the fires in the baker's oven, allowed to smoulder while the batch is being kneaded and leavened, their consuming selfish passion is suppressed while their schemes are preparing, only to burst out with renewed intensity when their opportunity comes.")

To what is Ephraim likened among the nations? (Verse 8.) (Burned on one side and raw on the other. Not far sighted enough to see beyond his own seething companions. He does not see the enemy beyond his gates; hence his loss of power.)

How does his seeming greatness fall to sober him? (Verse 10.)

To what is he compared in Verse 11?

What fate awaits the people? (Verse 12.)

What has been their fatal defect in all this? (Verse 13.)

Wherein had they failed? (Verse 14.)

SEEK FURTHER ANSWERS.

What does intemperance cause men to forget?

What experience like unto this lesson have we had in this country?

What turns men into scoffers? Mention some results of intemperance in America?

Why does intemperance weaken character?

Name some evil results of the cigarette habit?

Name some 'evil results of the "dope" habit?

Why do you drink "Coca-Cola"?

What are you doing to encourage prohibition in our State?

Are we who never patronize them responsible for the blind tigers?

Could we get rid of them if we really wanted to do so?

Are we responsible for the kind of officers we elect?

Give the Golden Text.

Your attention is called to the splendid notes on the Sunday School lesson gotten out by Peloubet, and for sale at The Baptist Record office. The new volume for 1913 has just been received, and it is packed full of up-to-date information, novel illustrations and timely suggestion. Sunday School workers cannot spend a dollar more wisely than by putting it into a copy of this helpful book. Postage, 10 cents.

Miss M. M. Lackey.

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Shun malaria as you would Satan. A taint of malarial poisoning in your blood means misery and failure. Get it out quick—before it gets you. A bottle of Johnson's Tonic, at the beginning, will save you from prolonged suffering. Malarial poisoning quickly gives way to this splendid Tonic. 25 or 50c if it cures—nothing if it fails. At dealers or direct. The Johnson's Chills & Fever Tonic Co., Savannah, Ga. Write for an inexpensive but useful gift.

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(For those engaged in the Primary Work we would recommend the alternative volume—Black: Practical Primary Plans; price, \$1.00. Full credit will be allowed by the board for the completion of either of these volumes.)

BOOK NO. 4—Trumbull: Teaching and Teachers \$ 1.25

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Dr. A. C. Davidson, of Covington, Ky., has accepted two churches in Alabama. He is one of our strong preachers. He is a noble, earnest, zealous Gospel preacher.

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As an individual buyer, purchasing at random, you are weak, but as a member of the club, you have the strength of an army of one hundred. And the club makes the payments easy and perfectly safe for you. Write for your copy of the beautiful new catalog today. Address Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

William Carey and Robert Hall.

By Rev. James M. Gray, D. D.

On a recent visit to England no city interested me more than Leicester, and nothing in Leicester more than the old Harvey Lane chapel in which the eloquent Robert Hall preached, and before him, the pioneer of modern missions, William Carey.

Several interesting and some of them quite amusing, anecdotes of Robert Hall were told me by one of the older inhabitants, Mr. George Wheeler, a deacon in the church to which the congregation of Harvey Lane subsequently removed. But none of them struck my fancy more than that involving his own grandfather, Thomas Wheeler.

It seems that the latter was a journeyman harness-maker, if I remember rightly, residing in Dunstable, where he once heard Robert Hall preach. Once was "enough." So impressed was the youth with his eloquence, earnestness and orthodoxy that the next morning he gave his employer notice to leave, saying he must go to Leicester, that nothing should stand in his way of dwelling in a town where he could sit under such a ministry!

Accordingly, he picked up his traps and departed. Arriving at Leicester an entire stranger, he called upon Mr. Hall, related the cause of his coming, and asked him if he could recommend him to a situation.

Mr. Hall rose from his chair, and drew himself up to his full height and replied:

"I never was so complimented in my life, sir! I will go with you at once, sir, and see if I can find you a situation."

Suiting the action to the word, he laid down his pipe (!) and accompanied Thomas, securing him a situation, which he kept until he entered upon business on his own account.

The same Thomas joined the church shortly after, was elected deacon in course of time and discharged the office until his death long subsequent to that of Mr. Hall.

It is interesting to add that his son and grandson both filled the same office in the church, the latter of whom related this circumstance to me.

THE LITTLE BRICK COTTAGE.

But William Carey was the predecessor of Robert Hall. I saw and read and handled the original letter of dismission which the layman, William Carey, received when he came from the chapel of another town to unite with Harvey Lane, in Leicester. Mr. Wheeler is the possessor of this precious document, which the Baptist Historical Society, if such there be, should seek to lay firm and loving hands upon.

It is just across the narrow lane opposite the chapel, where, dropping his leather apron on Saturday night he stepped across the road to proclaim the Gospel on Sunday morning.

The chapel has been renovated recently and looks attractive, and a modest tablet on the outside of its side wall and another on the inside near the pulpit, commemorate his memory. But how can the Baptists of the world, to say nothing of our modern missionary societies, permit the cottage to be rented to careless tenants? If there was ever

a tablet upon it when I visited it, it was covered by a poster announcing meetings in the chapel.

It was a sacred moment when I stood in that little room, now used as a kitchen and general living room for a good-sized family, and thought of him whose business was to serve the Lord, but who cobbled shoes for a living.

Later, when my eyes rested on a beautiful engraving of the same man as he sat in a well-appointed library in far-away India, translating the sacred Scriptures into that native

tongue, there came into my mind the blessed promise, so wonderfully fulfilled for him, "Them that honor me, will I honor."

Twitching Eyes

Will soon be inflamed, sore, weak eyes. Leonard's Golden Eye Lotion stops the twitching; allays the inflammation; cures soreness without pain in one day. Insist on having "Leonard's"—it makes strong eyes.

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Write today for sample lesson.
LAKE COMMERCIAL COLLEGE
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DEATHS

James Travis.

On August 6th the "Captain of our Salvation" summoned our fellow comrade, James Travis, of Heidelberg, Miss., to join the heavenly ranks.

Brother Travis was born in 1834, entered the fellowship of Shady Grove church at the age of ten; and answered his country's call in '61 from Louisiana, serving the entire four years of the war.

For some time prior to his death he realized that his days were few, and with an unflinching trust in God he approached the end as "one who wraps the draperies of his couch about him and lies down to pleasant dreams." Realizing the time of his departure was at hand, he said he had fought a good fight, had finished his course, had kept the faith, and thus a crown of righteousness was laid up for him. As the last view was being taken the old colored friends filled in to shed a sympathizing tear before his mortal being was planted in the old Shady Grove cemetery.

He leaves one aged sister and a number of children and grandchildren to mourn his loss, but not as they who have no hope.

His pastor,
H. M. Collins.

A LOVELY PIANO.

You ought to see the letters we are receiving from the enthusiastic members of the Record Piano Club. Here is a sample from a South Carolina lady: "The lovely piano came yesterday. I am just delighted with it so are my musical friends. The tone is so full and sweet, and the case is lovely."

Another member of the club, a gentleman from Florida, writes: "The piano is simply a marvel of beauty and tone, as also action. We are all delighted with it."

Write for your copy of the beautifully illustrated new club catalog. Address: Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

O. C. Davis.

Owen Clifton Davis was born in Georgia and enlisted for service in the Mexican war. In 1849 he immigrated to Mississippi and settled at old Cumberland in Webster county. In 1851 he was married to Mary L. Watkins. Nine children were given to this union, five of whom survive him. He joined the primitive Baptist church in 1854, at Entus and was soon made a deacon, and was a pillar in his church all through his life. In 1898 his wife preceded him in death, from an attack of paralysis, after which he retired from active life and lived with his third son, A. J. Davis, and after 1903 with his daughter, Mrs. Huldah Marsdale, of Montpellier.

He led an enviable Christian life and was characterized by a great degree of consistency when he came to deal with the rights of others. His entire life was marked by deeds of

liberality and charity. He was solid in the primitive Baptist faith throughout. But he was very conservative.

On July 21, 1912, he died of general debility, at his son's home—W. G. Davis. On Monday, July 22, the interment took place at the Cumberland cemetery, the officiating minister being E. M. Verell, his pastor. The children were all present except A. J. Davis, of Grenada, the youngest son, who received the message too late to reach the burial.

Oh, the term "too late!" I pray God that it wasn't too late with him for he prepared for death long ago. May we emulate his virtues.

His son,
A. J. Davis.

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ROYALINE OIL is a GOOD PAIN MEDICINE as well as a GOOD ANTISEPTIC. Its greater strength gives it GREATER POWER TO EASE PAIN, inside or outside, man or beast; also makes it go further and therefore give LARGER VALUE FOR THE MONEY. Pleasant, clean, safe, 10c, 25c, 50c. Money back if not satisfactory.

Mrs. J. J. Walker.

Resolved, That in the death of our sister, Mrs. J. J. Walker, we have lost one of our most earnest and consecrated workers.

Resolved further, That we wish to extend our deepest sympathy to our bereaved pastor and family.

Woman's Missionary Union of
Leakesville Baptist church.

Mrs. T. J. Roberts, Ch'm.

Mrs. J. W. Backstrom,

Mrs. R. C. Miller,

Committee.

For a Better Thanksgiving Observance.

The National Reform Association, which has for its object the maintaining and promoting of the Christian usages, customs, laws and institutions in our national life, proposes to send free of charge to all pastors in the United States, who will on that day or the Lord's Day preceding or following Thanksgiving, preach on national Christianity, a valuable historical twenty-page document entitled "Our Annual Thanksgiving Festival," by R. C. Wyllie, D. D., LL. D.; also a much larger document containing the decision in full of the United States Supreme Court by the late Chief Justice Brewer, entitled, "This is a Christian Nation." For these documents address the National Reform Association, 603-604 Publication Bldg., Pittsburgh, Pa. This is the association that is arranging for the second world's Christian citizenship conference, Portland, Oregon, June 29 to July 6, 1913.

Rev. J. L. Jackson has resigned at Hartsboro, Ala., after four years of successful work. The church accepts his resignation with feelings of deep regret.

Severe Cold? Go To Your Doctor
You could not please us better than to ask your doctor about Ayer's Cherry Pectoral for coughs, colds, croup, bronchitis. Thousands of families always keep it in the house. The approval of their physician and the experience of many years have given them great confidence in this cough medicine.



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Jackson, Mississippi

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Hattiesburg, Mississippi

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Resolutions from Brandon Baptist Church and Sunday School.

Whereas, in the providence of God, on the 30th day of September, 1912, our dear Brother J. H. Whitfield was taken from the walks of men to the beautiful home above, prepared for them who love God, and,

Whereas, Brother Whitfield was for over fifty years a member of the Brandon church, and for forty years the superintendent of the Sunday School, a neighbor loved by all about him and a brother always ready to contribute of his means to benevolent purposes.

Therefore, be it resolved, That the Brandon Baptist church has lost one of its most faithful members, the Sunday School its zealous superintendent, the community a neighbor much beloved, and his country a citizen whose noble qualities will long be remembered; and,

Be it further resolved, That we strive to emulate his worthy example and be humbly submissive to the Lord's will in taking him from us, and,

Be it further resolved, That we tender the family our hearty condolence in this sad hour of bereavement; and,

Be it further resolved, That these resolutions be spread on the minutes of the Brandon Baptist church and Sunday School, and a copy be sent to The Baptist Record and the Brandon News with request that the same be published.

H. C. Roberts,
Mrs. G. W. White,
Miss Bobbie Jacob,
Mrs. Robert Burns,
Committee.

T. B. Doxey's Steam and Dry Cleaning is hard to beat. Give him a trial at Jackson, Miss.

A Storm.

Our provision account has been cut off by the prohibitory visit of twelve ladies from Bond on yesterday. They drove two wagons down laden with flour, meat, fruit (canned), breakfast foods, soap, starch, sugar, coffee, preserves, jellies, etc., and drove up in front of the pastor's home and seemed for a time to take complete possession, till they had unloaded their freight. The pastor's wife was out of town for the day and the pastor had to face that music all alone—but he was equal to the occasion, however. For he knew that these Bond people are "up to such tricks as that."

Their happy pastor,
H. C. Joyner.

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Dr. Jno. T. Christian says in The Baptist Advance: "The book cannot fail to be of service as a popular and readable manual for the people and suggestive to the preacher."

Rev. T. T. Thompson says: "It will be helpful to the careful student, to the Christian worker and a special blessing to the heart that is reaching after a fully developed life and experience in Christ."

The book is for sale by

THE BAPTIST RECORD
JACKSON, MISS.

NEWS IN THE CIRCLE MARTIN BALL

Pastor Harry L. Martin, of Indianapolis, is aiding in a meeting at Centerville this week. May his labors be abundantly blessed.

On rally day at the First church at Newport, Ky., there were 1,016 persons present in Sunday School. The superintendent and Pastor W. G. Evers were happy.

The churches of Little Rock, Ark., will begin an evangelistic campaign beginning on October 29. The Home Board forces will lead in the great work.

Rev. H. M. Long is succeeding admirably in his work at DeWitt, Ark. The contributions to missions far surpass what was done last year. In every way the church is prospering.

Rev. O. A. Jones recently resigned at Blakely, Ga., to accept a call to Toccoa. His resignation was rejected by the church, and to the joy of every one at Blakely, he had decided to remain.

Pastor W. Bryant, of Union, writes: "I have been called to Union church for another year unanimously. The past year has been very pleasant. The Lord's blessings rest upon the faithful labors of this good brother."

Rev. W. H. Ryals, who has served the church at Paris, Tenn., for the past six years, so faithfully and effectively, offered his resignation on last Sunday, but it was at once rejected. It is not known what he will do.

The Alabama Baptist presents a splendid picture of Dr. A. C. Dixon, wife and four children. Dr. Dixon is now pastor of Spurgeon's Tabernacle, London, England. He is attracting great crowds to the services.

Rev. George Wingo has accepted the call to the church at Scottsboro, Ala., and will enter the field at once. He is a strong young man and doubtless will accomplish great good.

Dr. J. J. Frost is anxious that the Southern Baptist Convention shall hold their 114 session in Nashville, Tenn. By that time the splendid new building of the Sunday School Board will be completed. The work of the Sunday School Board is phenomenal.

Pastor A. L. Crawley, of Parkland church, Louisville, Ky., has just closed a glorious meeting. He had the assistance of Rev. J. A. Taylor. There were 43 additions to the church—23 by baptism.

Pastor S. J. Cannon, of Third Avenue church, Louisville, Ky., began a meeting last Sunday with Dr. J. W. Porter, editor of the Western Recorder, to assist. Those who attend will certainly have a Gospel feast.

Rev. S. D. Poe, who supplied for the Prichard Memorial church at Charlotte, N. C., has returned to the

Seminary at Louisville, Ky. He writes to the Biblical Recorder a bright, new, interesting letter of his summer's work.

Rev. Zeno Wall, who has accepted the call to the Rockingham church of North Carolina, held eight meetings during the summer, in which there were 92 baptized, and a total of 180 additions to the churches. He is now studying the Epistle to the Ephesians.

Dr. J. L. White, who has served so effectively the central church at Memphis, Tenn., has accepted a call to the Vineville church, Macon, Ga. He will take charge January 1st. His first work will be to formulate plans for the erection of a new house of worship.

Rev. J. T. Kendall, who came from the Methodists about a year ago, has expressed his determination to resign the work at Grafton, W. Va., and give his time to evangelistic work. He says he wants to go back to North Carolina and undo some of his work.

Rev. L. C. Bauer has resigned the church at Newport, Ark., and accepted the call to the First church, Eureka Springs. The Lord has wonderfully blessed his labors at Newport, and it seems like a pity to leave a field where so much is being accomplished.

The meeting at Blytheville, Ark., conducted by Rev. Fleetwood Ball, with Rev. Andrew Potter to assist, is proving to be a great blessing to the town and surrounding country. The Baptist Advance says that Rev. Fleetwood Ball is a "hard hitter."

FOR POISON OAK

And other annoying conditions of the body, Tyree's Antiseptic Powder has revolutionized and solved the problem of treatment. It has linked together safety and certainty in such a manner that the curing of the cause is a pleasure instead of a pain. The first application separates the pain from the parts immediately. Its action never interferes with labor or leisure. Get a twenty-five cent box at any drug store (or by mail), and if you are not thoroughly pleased with its action, return the empty box to the druggist, or to us, and get your money back without question. J. S. Tyree, Chemist, Washington, D. C.

State Prohibition Conference.

The State Prohibition Conference was held as advertised, in a tent within the fair grounds at Jackson, on October 24th. Captain W. T. Ratliff, the chairman of the Anti-Saloon League Board, called the convention to order. Rev. H. M. King, of Jackson, led in prayer. Captain Ratliff was asked to furnish the press with a copy of his address by the unanimous vote of the conference.

Hon. T. H. Barrett, Circuit Judge, Gulfport, delivered a stirring address lasting one hour. The conference asked that his address be printed by the league.

Hon. Hooper Alexander, of At-

lanta, made an address on law enforcement. Hon. T. M. Evans, Rev. W. H. Saunders and others spoke.

The conference appointed the following committee on resolutions: T. M. Evans, chairman, R. A. Cody, James Hand, J. O. Askew, C. M. O'Neal, J. C. Ballinger, W. D. Hawkins, L. A. Duncan, D. G. McLaurin, T. J. Shipman, H. Lipscomb, and W. H. Laprade.

The committee made a strong report which was adopted with enthusiasm. It was recommended that the rural districts be organized and that speakers visit the country churches for the benefit of the young as well as the old; that the book, "Destroying the Destroyer," be recommended to the public and its circulation as rapidly as possible be pushed by prohibitionists over the State; that the board of supervisors and city aldermen be requested to appropriate funds from liquor fines to convict illegal liquor sellers; that citizens living in communities where officers connive or are in league with liquor sellers be urged to organize and compel the enforcement of the law, or compel those officers to vacate their offices; newspapers in Mississippi were praised for refusing whiskey advertisements and good prohibitionists were asked to consider the advisability of refusing to permit to come into their homes papers carrying liquor advertisements and thereby counteracting the teachings of the home. Governor Brewer was praised for his stand in ordering certain officers to close the places selling liquor of any sort upon penalty of removal if he has the power.

At 8 p. m. Hon. Hooper Alexander and Rev. Dr. G. W. Young of Atlanta, spoke an hour each. The large audience in the tent and those outside enjoyed these speeches immensely. They were immense.

The superintendent of the league stated that he was highly pleased with the day's conference. The brave men and women who attended from over the State was as brave, he said, as ever drove an enemy from the field.

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for busy mothers and for
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THE FREE ISSUES

This coupon cut out and sent with \$2.00 for the 52 issues of The Companion for 1913 entitles the new subscriber to all issues for the remaining weeks of 1912 free, and The Companion's Window Transparency and Calendar, the most exquisite gift ever sent to Companion subscribers. If the subscription is a gift, another Window Transparency will be sent to the donor. The Companion contains the equal of 30 volumes of good reading for \$2.00—less than 4 cts. a week.

GREAT FAMILY COMBINATION
The Baptist Record \$2.00
The Youth's Companion 2.00
Both papers together from now to January 1, 1914 \$3.50
Send all subscriptions to this office
THE BAPTIST RECORD
Jackson, Miss.

Great results will come from the conference. It was made clear that it is the duty of committees appointed to aid in every way possible in the enforcement of the law, and urge boards of aldermen and supervisors to act.

The conference was a great success!

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, NOV. 7, 1912.

NEW SERIES, VOL. XIV, NO. 45

KINGDOM BRIEFS

Brethren, don't forget about the note sent you.—I. P. Trotter.

Brother Trotter sent a letter to the pastors and possibly others with "R. S. V. P." attached to it. Have you responded? This is your last opportunity.

The State meeting of the Woman's Missionary Union will be held at the Second Baptist church, Jackson, at 3 o'clock, Tuesday afternoon, November 12th.

Next week the Convention! There ought to be a great gathering of the Baptist hosts; and all ought to pray that the meeting may result in great blessing to the cause.

Delegates to the State Convention should lay their plans to arrive in Jackson between the hours of 8 a. m. and 10 p. m., as delegates will be assigned homes during those hours.

Dr. W. A. McComb went to Brookhaven on the first Sunday to assist Pastor Morgan and his church in getting subscriptions for the building of a new church. Although a \$25,000 mark had been set, they raised \$2,000 more than that amount.

Last year before the Convention in Gulfport there was a feeling of uneasiness, and earnest prayer was made that nothing hurtful should be done, but that the Lord would give us a great and helpful meeting. The prayer was abundantly answered.

Mississippi College will have a fine hour for its presentation and is prepared to make the most of it. They have already made good headway in preparation for raising the \$200,000 to secure the \$100,000 from the General Education Board. Members of the faculty have promised over \$5,000. The students and the church at Clinton are expected to bring it up to \$15,000. Others are coming in.

If you wish to read a delightful little story that touches your heart in its noblest, tenderest chord, get "That Little Pongee Gown," by David Patrick McMillan. It is a booklet gotten up in very attractive dress and written in a charming manner. But its chief charm is that it deals with the most vital and practical matters in the Kingdom. It tells the story of unconscious and unaffected heroism of a young woman who went to Japan and gave her life to saving the little cut-throat girls. The beauty of the story is that it is true, a recital of what was actually done by a missionary. It makes you want to know more of the work. The 50 cents which you pay for the book will go to help the lady who is rescuing the girls. She's building a home for them. I have read the book and re-read it—a thing that doesn't happen to this writer often. Send to the "Clinton Print Shop," Clinton, Miss.

More progress was made by the Convention last year than for many years. There was enough tingle of excitement to keep everybody interested. It need not be the same kind of meeting next week, but it ought to be just as good and just as much accomplished.

IMPORTANT ANNOUNCEMENT TO THE DELEGATES TO THE STATE CONVENTION

The Minister's Meeting opens at the First Baptist Church, Jackson, next Tuesday morning. Those who expect to attend are requested to send their names at once to Rev. H. M. King, and they will be assigned homes when they report at headquarters at the First Baptist Church. Homes will also be provided for delegates to the State Convention and Woman's Missionary Union who send in their names in advance to the committee on entertainment. The headquarters will be open from 3 P. M. to 10 P. M., Monday, for those attending the Minister's Meeting, and W. M. U. Meeting, November 11; and from 8 A. M. to 10 P. M., Tuesday, Wednesday and Thursday, for the Convention H. M. KING, Chairman Committee on Entertainment

LAST APPEAL.

I have had answers from my appeal of last week from a few pastors, but, oh, so few, in comparison with our needs. I plead again with those churches and pastors who will have meetings next Sunday for a last effort in behalf of State Missions. As I see it now, unless help from this source is given, we will confront an embarrassing debt at our Convention next week. Men of Israel, help; for the sake of our cause, help; for the good name of our Baptist interests, help; for the sake of Him who loved us and gave Himself for us—help! A. V. Rowe.

Pastor W. H. Morgan, of Brookhaven, is moving ahead with his subscriptions toward the erection of a new church building at that place. About half of the required amount has been already subscribed without any effort but personal application.

We have just received a very attractive calendar for 1913, ornamental and provided with cord to be suspended. But the beauty of it consists in having just above each month on each sheet an open Bible with a suitable selection of Scripture for every day. To the first fifty new subscribers or renewals sent direct to the office at Jackson, requesting it, we will mail a copy of this useful calendar. Each page is eleven by eighteen inches. It will bring you joy and comfort for twelve months.

The associations are now over. Let us round up the year with a great meeting of the Convention in Jackson. There is no better place for a meeting. The churches of the Capital City are prosperous, having the best attendance in their history. The pastors are wide awake and endowed with power for spiritual leadership. The Convention will find a warm welcome and ought to prove a great stimulus to all the activities of the churches. Brethren Borum and King and Jones will prove worthy hosts. With all the rest, The Baptist Record will cordially welcome the Convention.

A few days since a little girl on the street saw two policemen coming and began screaming for fear. Her experience was similar to other children's who have been alarmed at sight of these representatives of the law. They assured her that they would not harm her. Sometimes a timid Christian is afraid at the awful threatings of God's holy law, forgetting that what is a terror to evil doers is the defense and safety of His children. "There is therefore now no condemnation that are in Christ Jesus." What was before against us is now the guarantee of our security and peace.

The New Exodus is the way Moses looked at the death of Jesus when he and Elijah talked with the Lord on the mount of transfiguration. Perhaps the real exodus would be the better term. Our ordinary version says they spoke of the decease which he was to accomplish at Jerusalem. Of course it involved his death, but the word is exodus. Moses could appreciate this and the word was very significant in his mouth. The task which Jesus accomplished was the bringing of the slaves of sin into the liberty of the children of God, and delivering those who through fear of death were all their lives subject to bondage. Unlike Moses he is able to carry us all the way through and bring us into the land of promise. If we have been baptized into his name let us not murmur at the leadership of the Captain of our salvation.

CONTRIBUTED ARTICLES

Christian Education.

By J. C. Parker.

Christian education should have its beginning at home. The deepest and most lasting impressions are made on a child during its earliest years. Some claim that by the time a child is seven all of the real impressions that go into the makeup of its character have been made. Hence, when God enters upon us as parents the honor of fatherhood, or motherhood, He places the responsibility of Christian training, which must be done by example and environment as well as by personal instruction. Even heathen teachers recognize this responsibility. Cato said: "No man should bring children into the world who is unwilling to persevere to the end in their nurture and education." Confucius taught the same, and Christ expects us to meet this responsibility. Richter wrote: "The circumnavigator of the globe is less influenced by the nations he sees than by his nurse."

THE PUBLIC SCHOOL.

The first and most important qualification of a teacher is a regenerated heart, without which no one should be allowed to tutor creatures with immortal souls. The public school teacher is the greatest factor in the formation of the child's character, between the ages of six and sixteen—possibly the most plastic period of their lives. Not only should their minds be awakened and their thought powers developed to give ability to think, but their thoughts should be trained in the right channels, and as the majority of our children will never have the advantage of a college training, the most I say, with reference to our colleges, will apply to the public school.

THE COLLEGE.

First the purpose of an education! Why a Christian education? Man is capable of being symmetrical in development, which is possible only in Christian education. In order to become this all-around man he must possess a well trained mind, in a strong body, with a responsible religious sensibility. The problem is how to attain it. The teacher is the first essential. It is dangerous to awaken the powers of a pupil's mind without daily guiding these awakened powers. The teacher should teach every branch with reference to God, the soul and religion. The purpose of an education is the training or developing the powers of a man. These powers are developed and trained for a life, the most of which protects itself into the other world, and the future of this life depends largely upon its beginning; therefore, the beginning should be right. The most dangerous period of a man's life is his college days. This is the period in which the boy "unmoves from home and early training, and launches out into a new-thought world." A world of new religions, ethics and philosophy. He studies new customs, people and languages, different ages, ages of heroes, warriors, painters and

sculptors. Then physics, chemistry, astronomy, geology, biology—every one of which lead him out into unknown fields to him, and the most of them lead him into a gulf of confusion and doubt and leave him there; whereas, the first premise fixed in the pupil's mind should be that "God's universe is a harmonious whole," and God should be taken into the equation from the beginning of the pursuit in any science; and let God, the Creator, be the great objective to which every search should be directed; and when science has reached its limit, direct the pupil's thought to God as the end of all science. Just here is where many fall. I had a young lady to write me from a college, asking me if the Bible is true, stating that even though she was a professed Christian, she was all undone and doubted everything she once accepted as truth. How different it might have been if her soul had been instructed, and kept pace in its development with her mental powers; and this instruction had been given by Christ, the great Soul Magnet—not in person—but by Christ in some Godly teacher, who would have so guided her craft as to have shunned the rocks on which her faith was wrecked.

The Christians in America seem to realize the importance of Christian institutions. There are about 480 colleges and universities in America, and about 262 denominational—219 Protestant, and 43 Roman Catholic. We as Mississippi Baptists have two colleges, viz: Mississippi College, located at Clinton, for our boys, and the Woman's College at Hattiesburg, for our girls. May the day soon come when we as Baptist people will wake up to our obligations to give our children a Christian education, beginning at home; then the public school under a Christian teacher, and then our colleges that we may give to the world well-developed, symmetrical Christian men and women, to uplift humanity and glorify God.

APPEAL FOR MISSISSIPPI COLLEGE.

In order to do this we will have to manifest some interest in our colleges. We have been doing some good work in the past at Mississippi College in spite of poor equipment, but we had as well wake up to the fact that this possibility is past. If we want our boys to attend Mississippi College we must lay aside our thread-bare apologies and do such large things as to warrant a just pride in our ability to compete with any college in the State. There may have been a day when a sickly, sentimental whine could attract many students; if so, that day has passed. If we reach the young manhood of today we must have something to offer. Mississippi College has it now in its faculty, student body, and buildings as far as they go, but we must have even better advantages, which can come only from a much larger endowment. Let the "Can't" family run to cover, and the men and women put their hands in their pockets and furnish the cash to make men.

Give Ye Them to Eat—Am I My Brother's Keeper?

Have we since the Civil war done our full Christian duty to the negro?

When the negro was freed from the yoke of bondage he could not help rejoicing in his new state; and in "trying" his extended and ever-extending area of existence, he soon found himself far out from the eaves of discipline that had sheltered him from the lash of the law.

Let us consider well our duty, and perform it.

With these years of sad experiences to both races, we note with sorrow the widening gap that bespeaks less and less of friendly relations.

It is a common thing to hear the old negroes say how far below the path of (antebellum) rectitude the younger set fix their standard of living. Matrimony is the very fullness of folly with them; the rights of the weaker have no place in the mind of the stronger; the resistance of all efforts of legal suasion has had the tendency to fix them in their darkened imagination until nothing but the club is found as the remedy by many men who work them; yes, and this rule that begets fear also begets admiration, respect and love. The negro "problem" goes out of sight when we consider our duty to the negro.

With all the days of discipline attending his life as a slave, nothing was planted in his heart, the germ from which developed into a better nature.

Close observation and association has revealed to every one that what we have today is the climax of disappointment to those who hoped for the betterment to the negro race, after this lapse of years.

For many years I have thought that the richest field (for our own development) in spiritual culture lay at our very doors; although we never hear a word about it from the most enthusiastic of our foreign mission leaders.

I rode out in the country two or three weeks since on a Lord's Day morning, for three or four miles. On this outing I met several negroes on their way to worship God. My heart was touched when I rode up to one of their churches to see what a place it was. Oh, shame! I thought as I considered the responsibilities in which I shared.

I feel like asking the brethren in the ministry if they feel no interest in the negro at home?

I wonder if one sermon a year is not a big average for our white preachers to preach to negro congregations?

This is all wrong. If we did our whole duty to the negro race as Christians, as individuals, as churches, as associations, and as our great State could do, I do believe a better, brighter day would dawn for all. One dollar per capita would put an evangelist or missionary in each associational field, and keep him on full time, to teach the plan of salvation to these "wards" of God has placed on our hands.

Many are ready to cry, "Down the man who would preach to the negro!" but what will that class say at the Last when they

hear Him say, "Inasmuch as ye did it unto one of the least of these, ye did it unto me!"

Some of our great enthusiasts on missions make their greatest display in large collections.

Is the foregoing the truth? What of the soil upon which it falls?

Give ye them to eat. Am I my brother's keeper?

Indianola, Miss.

THE KINGDOM OF GOD.

By J. Benjamin Lawrence.

CHAPTER IX.

The Kingdom Idea in the Time of Christ.

We come now to study the Kingdom of God as we find it set forth in the New Testament. But before we take up the specific teaching of Christ and His disciples let us survey the field of Jewish thought. It is practically impossible to understand any teacher unless we know somewhat the circumstances under which that teacher taught, and the complexion of thought which he confronted. This is necessary in order to understand the meaning of the words he used.

THE JEWISH EXPECTATION.

The teaching of Jesus on the Kingdom has the Jewish conception as a background. It is evident that the Jews were looking for a material kingdom. "Relying," says Thayer in his Greek-English Lexicon, "principally on the prophecies of Daniel (Dan. 2:44; 7:14; 7:18-27), the Jews were expecting a kingdom of great felicity, which God through the Messiah would set up. This kingdom was called the Kingdom of God, or the Kingdom of the Messiah; and in this sense must these terms be understood in the utterances of the Jews and the disciples of Jesus when conversing with Him."

The terms Kingdom of Heaven and Kingdom of God, so constantly recurring in the New Testament, were Jewish phrases and had a fixed value in their thought and expectation. "They looked back," says Dr. Lyman Abbott, "to the time when God had assembled the people of Israel and had established them as a nation and given them certain uniformly social and political principles according to which their nation was to be governed; a nation in which He was Himself to be their King. This Kingdom of God which He established was founded at Mount Sinai, but was not perfected; it was the beginning of a Kingdom, and all through the history of Israel the prophets were looking forward to the time when it would be perfected. And when Jesus Christ came and began preaching that 'the Kingdom of Heaven was at hand,' the people understood the coming of the earthly empire of which the prophets had spoken."

We are concerned now only in determining what the Jewish expectation was. That they were looking for an earthly empire is evident. The two authorities quoted above place the emphasis of scholarship in favor of this supposition. It may be confirmed by many passages in the New Testament (such as Luke 1:68-79; 2:11, 30-32; 19:11;

24:21; Matt. 2:2; John 6:14-15; Acts 1:6). It is also affirmed by passages in other writers, as Josephus (Jewish War VI. B. 5, Ch. 4), and Philo (Vol. II, p. 423), among the Jewish writers; and Suetonius (Life of Vespasian, Ch. 4), and Tacitus (History B. V., Ch. 13), among the Romans.

THE CHARACTER OF THE KINGDOM.

Since the Jews were expecting a Kingdom, which expectation centered in the Messiah, His coming and His reign, it is highly necessary that we understand the nature of the Kingdom expected if we would get the background of the teaching of Christ.

Dr. Newman, in his Manual of Church History, in summing up the character of the Jewish idea concerning the Kingdom of Heaven, says: "The dispersed are next to be gathered, and are to participate in the glorious and joyful kingdom, which, centering in Jerusalem and Palestine, is to extend throughout the world. War and strife shall be at an end, and righteousness, benevolence, and all virtue shall universally prevail. Suffering and disease shall be no more, and men shall live nearly a thousand years, continually renewing their youth. Childbirth shall be painless, and physical effort without weariness. Some thought of this earthly kingdom as everlasting, others looked upon it as a prelude to a still more glorious heavenly kingdom."

I do not know that a clearer statement can be made, and I am sure not a more exact and competent scholar can be found than Dr. Newman. There were several elements in this conception of the Jews concerning the kingdom which it is well to keep in mind. According to their conception the Messiah was to restore the true worship of Jehovah; He was to free his people from the yoke of a foreign bondage; He was to sit upon the throne of David; He was to claim the empire of the whole world; and He was to bring in through His reign universal peace and happiness. But one of the most prominent ideas in the Jewish conception was that of territory as included in the empire of Messiah. He was to reign on the throne of David and govern the earth.

CHRIST'S TEACHING AND THE JEWISH THOUGHT.

There can be no doubt that Christ's idea of the Kingdom of God was intended to have some connection with the Old Testament Messianic hope, and with the expectations current in His time. He must have known what the Jewish thought was. He must also have understood the limitations of the human mind, which limitations made it impossible for the people to know that he was using the word "kingdom" in a sense not current unless he so stated when He used the word. He nowhere makes such a statement, but always leaves His hearers to infer that the terms are used in the currently accepted sense.

I know that there are people who tell us that Christ's chief purpose in His teaching about the Kingdom was to correct the false conceptions which the Jews had. But I am free to say that these opinions are de-

rived not from the teaching of Christ, but from human understanding of Christian history. Dr. Lyman Abbot gives us a history of the rise of the present opinion in a sermon on "The Kingdom of God." He says: "The primitive church believed that this kingdom would be established on earth by the risen Christ. He would form and build it (as the Jews expected it would be) by an earthly sovereignty. Then as time passed on and Christ did not come, they gave up the hope of that and considered the church the Kingdom of God; it was not the earth or the people, and, conceiving that the church was the Kingdom of God, then they were the citizens of the Kingdom; and then the church not proving satisfactory, they gave that up and began to say, 'The Kingdom of Heaven is the Kingdom in Heaven, and we are to get ready for it on the earth, and there will be few or many—all that choose to enter into it—who will be given an entrance into the Kingdom in the clouds.' The faith of the people faltered as He said it would falter, when the Christ tarried. But if Christ ever, even in the creation or in the plan of redemption, intended to establish an earthly empire, then that is still His purpose."

Christ knew when He began His teaching, that the phrases, "Kingdom of Heaven," and "Kingdom of God," had a fixed value in Jewish thought. He knew that they understood by these terms the earthly empire of Messiah. Hence, when He used these phrases without explanation or definition, it is presumed that He meant for them to be understood in the commonly accepted sense. This being the case, the people in the time of Christ, imbued with the idea of the Kingdom of God as an earthly empire and nourished in the Messianic hope which looked for the enthronement of Israel, when John, Jesus and the apostles began to preach and say, "The Kingdom of Heaven is at hand," and to give no hint that a change in the meaning of the term "kingdom" is intended, it is perfectly natural that the people should have understood them to mean the Messianic Kingdom, to-wit: the future, illustrious reign of the triumphant Messiah. And this is what they did understand.

Rev. J. R. McCordle has resigned at Log-town on account of the health of his family, and will be ready for other work as the Lord directs. He has been a faithful missionary in a field with many difficulties.

Brother P. A. Haman, of Learned, will have three Sundays for which his services can be secured, as he is changing his plans for next year. An intimate association with him has revealed a man true in heart and life.

The Baptist Layman of the Southern Baptist Convention, on planning a great meeting at Chattanooga on the 4th 5th and 6th of February. This will be their first convention, and they are hoping for an attendance of 3,000. There is no doubt but that it will be a great gathering, and will give new impetus to all our mission work. Mississippi ought to be well represented.

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EDITORIAL.

OUR IDEALS.

Ideals are a necessity and a revelation. All men have them; and all are betrayed or identified by them. Consciously or unconsciously, every man has his own ideal. He may not know it by that name, but he has his picture of a man in his mind. It may be a bully or it may be an image of gentleness and mercy, but some mental conception of what he likes, admires and wishes to be is there. Our own inward selves are portrayed, sometimes betrayed, by what we admire. The man's photograph comes into view when we express delight in or approval of the character or conduct of others. The intellectual and spiritual ideals of an entire community may be expressed in the character of buildings and the uses for which they were constructed. Is the best building in your community a church, a hospital, a library, a school, a bank or a playhouse? Which is the more expensive and attractive, the temple of God or the temple of mammon, or the temple of pleasure?

The ideals of the whole human race are expressed not only in the history they have made, perhaps not so much as in the history they have written.

What are the principal events recorded in the history books? Instantly the answer comes—wars. Who are the great men about whom the historians tell us? Any school boy can tell you—they are the great generals. Ask anybody to name the great men of history and he will mention Alexander, Julius Caesar, Napoleon, Von Moltke, Marlborough, Pyramah, Grant and Lee. Why? Because they led great armies and had great successes in battle. The man who has been the most successful in killing the largest number of people is the greatest

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man. He is the world's hero and ideal. This is a blunt way to put it, but that is the kind of people we are. More people will go to see Jack Johnson and Jim Jeffries than any preacher on earth. We try to get away from the Jesse James and Rube Burrows ideal, but jump from the frying pan into the fire. Jesse James killed a few people. The heroes in our histories killed their thousands. We take away from our boys the yellow-back story of the pirate and the highway man, and exalt the name of our warriors. We can quit calling a man president when he retires from the White House, but he is "the colonel" the rest of his life. Most of our presidents have gotten that distinction by being first "general" or "major" something. We imagine ourselves human when we speak of Sherman as a hyena, or Weyler as a butcher, but what is war for if it is not to kill people? That is the end and aim of war. Why be squeamish about the way you do it? The more killed, the better success. The quicker it's done, the sooner it's over.

Isn't this an awful picture of the human race? A fearful indictment against man? Is this our ideal? Are not most of our monuments in honor of men who have shed most blood? Does not a man bring himself under criticism who even calls attention to the fact?

Now, look at the fifty-third chapter of Isaiah and see the way in which one comes to honor in the sight of God. This is embodied in the character of Christ. It is so different from ours that we can't understand him; we thought he was smitten of God. So far from being our ideal, we despised and rejected him. His character is the opposite of what we admired. There is no beauty in Him that we should desire Him. He is uncomplainingly submissive, patient, knowing that He is suffering what He does not deserve and for the sake of those who make His suffering unnecessary. Instead of making a reputation by killing others, He pours out His own soul unto death. Therefore, God gives Him a place among the great and He shall divide the spoil with the strong. This is God's conception of greatness—His ideal is the man who offers himself in service and sacrifice, who lives and dies if necessary for the good of others.

PROVINCIALISM.

"A provincial" is a somewhat contemptuous expression—intended to characterize a man who knows nothing and cares little about anything outside of his own community. It generally describes a man of narrow sympathies and stingy prejudices—one who being circumscribed in horizon, is like a sapling in a thicket, compelled to make up in the height of his prejudice what he lacks in the diameter of his outlook.

But we are not to get the idea that the provincials all live in the country. There are lads in London who never saw half a mile in a straight line, except directly over their heads. There are boys in every big town that don't know a young catfish from a tadpole. They have grown up in such

clusters that like potatoes crowded in a hill they couldn't grow very big.

No, provincialism is not a matter of locality, but of contracted mental vision and spiritual outlook. A daily facing of the monotonous or of the multitude may make the heart swell. They are alike God's appointed teachers. But there are men who have lived in the mountains without a sense of their majestic strength; and some who have mixed with the multitude without being excited to compassion. It is not where you live but what you have learned. It is not the advantages you have enjoyed, but the profit you have derived. It is not where you are but what you have become.

The Kingdom of God is the cure of provincialism. There is no room for narrowness or littleness here. The very idea of a king is that of majesty and strength; the word means "one who can." A kingdom suggests vastness and power, extension and dominion. There is nothing that challenges all the powers of men's minds, that sounds the depths of his spirit, that provokes the widest sympathies, that rebukes all that is low and little and mean, but the Gospel of Jesus. Its imperialism is not only world-wide in its beneficent purpose and outlook, but creates new worlds of spiritual ideals.

Jesus brought the greatest intellectual renaissance the world ever had; but it was more than that—it was a spiritual regeneration. "You hath He quickened who were dead." He brought life and immortality to light. That which eye had not seen became known by the Spirit. He broke down all middle walls, all provincial partitions. He made windows in men's souls that they might see God; He put sympathies in their hearts that changed the antipodes into a neighborhood and the world into a community. Oh, that we might comprehend with all saints the height and depth and length and breadth. A man cannot afford to contract his vision and sympathies and dwarf his soul. A church cannot afford to limit and localize its interests and energies to its own neighborhood. The Lord is a great God, and His people are to be like Him.

THE WISDOM OF SERPENTS.

Snakes, naturalists say, are able to charm birds so that they are snared easily. At any rate one serpent who "was more subtle than any beast of the field" did charm a woman to the undoing of herself, her husband and their descendants. Take a lesson from serpents; entice men into the kingdom with guile.

Many reasons there be why saloons in large cities are more popular than churches. Of course, they appeal to the carnal side of man which is more easily reached than the spiritual. But there is another reason. They advertise more. Pick up a Saturday or Sunday paper in a large city and you may find in an obscure corner some notices of church services. On Monday you may read some reports of the Sunday's sermons—for Monday's paper is hard to fill with news. But outside of those three days

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scarcely a mention will be made of God's work. The devil's work, though, is being advertised fully every day. In the same papers which carry the church items you will find daily insertions of whiskey and beer advertising. Which advertiser should get most results?

Again, the saloons are open six or seven days in the week; most Protestant churches are open for parts of two or three days only during the week. A man can go into a saloon at any time he wishes; he can go to church only at stated periods, at which times he may not "feel like it." What is true of saloons is true of "clubs" in dry territory. Has the saloon or the church the advantage here?

Some suggestions in the utilization of lessons learned from these wise serpents: Follow up the idea of the Men and Religion Forward Movement in keeping Christ ever before the eyes of the people, in the newspapers, the announcement of meetings on posters; in large cities using billboards and electric signs.

If one doubts the efficacy of keeping churches open every day, let him go to a Catholic church on a week day and see men, women and children kneeling there quietly praying. He will find himself constrained to pray. Why should not the churches keep open house every day and extend a standing invitation to all to enter and worship?

There are other lessons from the reptiles, the applications of which we may discuss at another time.

"Be ye wise as serpents and harmless as doves."

The editor spent Sunday in Meridian, preaching at the First church and Fifteenth avenue. All the pastors were especially kind to The Record men. Business Manager Parker preached at Southside and Highlands. The pastors not only spoke most favorably of the paper but accompanied us to the homes and offices, making a thorough canvass in behalf of the "family horse" that carries every other interest. Brother W. T. Darling did good service, and Brother Parish abides to carry on the work. Pastor Hailey has built a good house, and has a fine body of people. Dr. Shipman has the most contagious smile, one of the biggest, cherriest hearts on earth, and the people love him as they ought. They have one of the finest Sunday Schools to be found anywhere. One hundred and thirty-one men were in the Baraca class Sunday and Brother Stone, the lawyer-teacher, knows how to unfold the truth of the lesson. Mrs. Frank Williams is the enthusiastic leader of the Philatheas. This Sunday School was about the happiest crowd we have been in lately. We greet a large number of new readers.

Brother C. D. Jones, clerk of Union Association, has begun his school at Savage and will preach also as opportunity is presented. He is a son of Mississippi College and will make good.

Brother A. V. Rowe's Work as Corresponding Secretary.

How proud all Mississippi Baptists ought to be of the steady growth and healthy progress we have made during the twenty years of the secretaryship of Brother A. V. Rowe. The State Convention boards, appointed from year to year, have proven to be faithful and wise in planning the work that has brought such glorious results.

I have not the statistics before me but I am safe in saying that within this period of two decades we have doubled in number and more than quadrupled in all lines of our financial outlays for the Master's work.

In this period we have stood at the head of the list in point of percentage of increase in our Southern Baptist Convention meetings more times than any other State.

There is among the brotherhood and ministry as much unanimity, fellowship and zeal as can be found in any State of those forming our Southern Baptist Convention. For all these gratifying results, the State boards, appointed from year to year, in putting forth and standing behind their efficient servant, whose name is placed at the head of this article, have won our praise and deserve our thanks.

T. J. Moore.

Purvis, Miss.

Reduced Rates to State Convention.

All the railroads in the State have granted the usual one-third reduction in rates to the Baptist State Convention and Ministers' Conference in Jackson, Miss., November 12-16, 1912. The reduction is on the certificate plan.

Every messenger and visitor must pay full fare going and procure a certificate from the selling agent to this effect. These certificates must be signed by the secretary of the convention and also by special agent in Jackson. Upon the presentation of these certificates a return ticket will be sold at one-third the regular rate plus 25 cents. Without the certificate no reduction can be secured. This, of course, does not affect mileage books and clergy permits.

Where one has to travel over more than one road, and a ticket cannot be procured through to Jackson, a certificate must be secured for each ticket purchased. Agents are required to issue these certificates. They can therefore, be demanded.

Let these instructions be carefully read and followed and there will be no difficulty as to the rates as sometimes occurs.

The N. O. M. & C. Railroad will grant reduced rates to Newton and Hattiesburg on the certificate plan.

Faithfully yours,

Walton E. Lee, Sec'y.

Attention, Woman's Missionary Societies!

The basis of representation in the State W. M. U. is this: The delegates shall be the vice-presidents of the associations and one woman representative from any Baptist church in the State and one additional representative for every 100 church members over the first 100. Each society organized to foster the work of the convention shall be entitled to one delegate.

Miss M. M. Lackey, Sec'y.

The Primacy of State Missions.

Do not fail to carry home with you from the Convention at least one copy of this book—price, 25 cents. A. V. Rowe.

A Joke on the Judges.

A well-known lady in Clinton sent samples of her equally well-known preserves to be exhibited at the State Fair. For two years they failed to secure a premium. The third time she took a jar of her plum preserves, which had already made two trips to the Fair, and put them in a new jar with a shiny top and let them go. The judges gave this jar the first prize—one dollar!

This lady now contributes the prize money to the fund for recasting the old chapel bell or securing a new one. Every one who has heard and loved the bell in the days of its pristine melody will be glad to contribute toward the renewing of its youth! Send a dollar or more to "Miss Myrtle," Clinton, Miss. The postmaster knows who that is. Make all checks and money orders payable to her.

A Broken-Hearted Bell.

The old chapel bell of Mississippi College is no more. They whack on it yet—every hour of the day—to let the boys know that one recitation has ended and another begun; but the dear old bell is so badly broken that it no longer sounds out its clear, sweet tones. And so I am writing to you, dear people—to those of you who have ever had your heart stirred by the ringing of this beautifully toned bell.

I am writing to those of you who finished your college course—to those of you who did not—to the old "State" girls of 50, 20, 10 or less years ago—to all of you whom the old bell has sent out loving and cheering invitation—to all of you who have sweet and tender remembrances of this silver-tongued old bell.

Our sons and daughters, younger brothers and sisters will have no sweet remembrance of it unless we fathers and mothers and big brothers and sisters get busy.

Can't we—won't you get busy at once? The Baptist Record does not reach all of the old boys and girls, for many were not Baptists—so make yourself a committee of one; go to all in your town, in your community whom you know once attended our college and get the cash—one dollar or more,—just as the heart dictates and the pocket allows—and send to "Miss Myrtle," Clinton, Miss. Most of the former students will remember the name.

Let's have the old bell recast, or get a new one. Let's have it in place by commencement, so that all of you who come will not have your ears harrowed by the noise that the old bell makes now. Get an old cow bell—a big one—whack on it till it makes you shiver—then put your hand down deep in your pocket—don't let it stay there, and don't bring it out empty!

If that bell is not sending forth its joyous tones by next commencement, no one will be more disappointed nor more grieved than

"Miss Myrtle."

MISSION SECTION

The Judson Centennial.

(Report read before the Yalobusha Association.)

One hundred years ago (1812) Adoniram Judson was converted from the faith of the Congregational church, to the Baptist faith. He, with Mrs. Judson, as representatives of the Congregational church, were on their way to India, as missionaries, and Judson resolved to investigate thoroughly the subject of baptism and put the subject forever at rest before meeting Carey and the other English Baptist missionaries. As usual, this faithful investigation of God's Word made a Baptist of him. Mrs. Judson also shared with him his conclusions.

On September 6, 1812, Mr. and Mrs. Judson were baptized at Calcutta, India, by Mr. Ward, one of the English missionaries. This was twenty years after Carey, the apostle of modern foreign missions, began his work in India.

"The dawn of American Baptist missions was the baptism of Mr. Judson in 1812."

Quoting from the report submitted to the Southern Baptist Convention last May, the following eloquent reference to that year was made: "Eighteen hundred and twelve was a memorable year in the annals of the world; year of the birth of Charles Dickens and Robert Browning; year of the last war between England and America; year when Napoleon's star set in blood amid the snows of Russia. But to us the greatest event of that wonderful year was the conversion of Adoniram Judson to the Baptist faith while sailing to India and his subsequent baptism. A little later Luther Rice, another missionary of the Congregational church, though sailing on a different vessel, had come to a similar conclusion, and was also baptized at Calcutta."

These men came from that time potent factors in arousing a missionary spirit and enthusiasm among Baptists, and a missionary wave was started which has washed the shores of America—north, south, east and west.

This year (1912) being the centennial of the great missionary movement started by Judson, it has been decided that we should "signalize this anniversary in a way that is worthy of the far-reaching significance of the event, the strength and resources of the denomination and the unmistakable tokens of the blessing of God upon the labors of the past. Surely it is fitting that in this year, 1912, we originate some mighty movement that will hasten the conquest of the principles for which Judson suffered and toiled and for which we stand, and that shall speed forward the hour when the Lord Jesus Christ shall see of the travail of His soul and be satisfied and the truth of God shall cover the earth as the waters cover the sea."

The Southern Baptist Convention, by the adoption of a report on "The Judson Cen-

tennial," at its last meeting, has committed itself to an educational policy as indicated in the following: "Your committee therefore recommend that we plan an advance along two distinct lines; first, in respect to our educational, and second, in respect to our general equipment."

The Foreign Board believes that educational and evangelical work should go hand in hand, education being the handmaiden of evangelism. Hence greater stress is sought to be laid upon this department of our foreign mission work. We should rejoice that we now have on the various foreign fields 227 schools with 6,156 students, including ten theological training schools, with 245 students.

The need of more and better educated preachers is urgent.

Better equipment for general work upon the foreign fields is very much needed.

In view of the fact that greater educational facilities are needed on the foreign fields and greater and better equipment for general work, it has been recommended that the Baptists of the South undertake the raising of a million-dollar educational fund for the adequate equipment and enlargement of our educational institutions on foreign fields, with the understanding that \$200,000 of this amount shall be devoted to our foreign publication interest, which may be properly regarded as a part of our educational work; and that the endeavor be to have the entire effort of securing subscriptions cover a period of not more than three years, ending not later than the meeting of the Southern Baptist Convention in 1915. It was also recommended that \$250,000 be raised in this time for general material equipment—that is, for hospitals, for missionaries' homes and meeting houses.

The directing of the raising of these amounts has been committed to Dr. T. B. Ray, the educational secretary of the Foreign Mission Board, Richmond, Va.

Your committee submits no recommendation to this body, but trusts that when the matter is presented to the churches of the association that they will respond with a liberality that will be pleasing to the God of missions. Respectfully submitted,

W. I. Hargis,
F. B. Burney,

To All King's Teachers.

At the Mississippi Baptist State Convention I will have on hand a number of the King's Teachers' Alumni Pins. These pins are ornamental and useful. It should be a source of pride to all King's teachers to have and wear one of these pins. They identify all alumni and signify proficiency. The price is reasonable. See me at the Convention. If you cannot come, write me at Mt. Olive.

J. E. Byrd.

Mississippi Woman's College and the Lebanon Association.

I went down Thursday to Big Level church, eight miles east of Wiggins, to attend the Lebanon Association. The Finkbine Lumber Company kindly ran a special out on their railroad every morning for the convenience of delegates. The old officers were satisfactory to all, and so were unanimously re-elected: I. P. Trotter, moderator; A. L. O'Brian, clerk, and W. M. Conner treasurer. There was a good attendance but the interest in several sessions was lessened by the absence of the ladies who were holding their meeting somewhere else. We can't get along without the ladies at associations any more than we can at female colleges. The reports from some of the churches were very encouraging; from others not so good. Building a new church home is a good work, but it is not so good to hear that church report infinitesimal contributions to missions, and assign the new home as the cause. This does not refer to our great Columbia street church, which reported more to other causes than to the splendid new building. Our official colporteur, Brother Sammons, was re-elected on an increased salary and his work highly commended. A new feature and one for all associations to introduce, was the delivery of some thirty-five normal course diplomas by J. E. Byrd after he had made a most stirring speech on the Sunday School report. These diplomas were delivered to members of the Big Level, Bond and Wiggins churches, all pastored by H. C. Joyner. Among those receiving diplomas was Senator Bond, of Wiggins. It would be a fine thing for both Sunday Schools and politicians if all our public men would take this normal course. The reports were well made and the discussions interesting. Of course the colleges were given a prominent place and the writer told of the encouraging progress at the Woman's College. Everybody missed Louis Gates who was attending the General Association. Among the visitors were noted J. C. Parker, Bryan Simmons, E. W. McLendon, J. L. Finley, J. E. Byrd and others. The association meets Kingston church next year, Laurel.

We have been going steadily ahead this week at the Woman's College. The trustees met on Tuesday and the committee appointed for that purpose announced that every formality in regard to the transfer of the college property to the convention had been complied with. The Parent-Teacher Club and the Commercial Club gave a reception Friday afternoon and evening to the students and faculties of the several colleges. This reception took place in the palm parlor of Hotel Hattiesburg, and was highly enjoyed.

We are expecting to come up to Jackson next week in a special train to visit the Convention and also Mississippi and Hillman Colleges. The girls can hardly wait for the day to come. Among our visitors this week were J. R. Carter, of the Orphanage; J. E. Byrd, Mt. Olive; N. E. Lowrey, Seminary; W. E. Farr, Columbia; J. B. Quin, Prentiss; T. J. Moore, Eastabuchie; Mr. and Mrs. Thompson, Sumrall.

J. L. Johnson, Jr.

Hospital Notes.

Some have likely been wondering why nothing more definite has been said concerning the results of Hospital Day. There are several good reasons. The secretary has been away from home too much to get the amounts sent in tabulated, and several pastors who observed the day have not reported.

The following is a partial list:

Columbia, \$500.00; Grenada 1st church, \$400.00; Water Valley, \$300.00; Braxton, \$280.00; Palestine, Hinds county, \$200.00; D'Lo, \$240.00; Magnolia, \$250.00; Rev. D. J. Miley's field about \$150.00; Lumberton, \$250.00.

In additions to these we have received several cash contributions as the results of the efforts of pastors in their churches, as also several lists of subscriptions. I repeat what I have said before. If the rest of the pastors will do as well as those heard from the work will be completed. I want to commend especially Brethren C. F. Andrews, D. J. Miley and John Thompson. Many pastors have been forced to defer the matter on account of State Missions, and will be heard from later. Several have invited the secretary, and on the whole the outlook is very encouraging.

Pastors, may I appeal to you again to press this cause between now and Christmas! Secure not only cash contributions, but subscriptions. Send the secretary the list and notes will be returned for signing. In your efforts, do not neglect the Sunday School nor the W. M. U.

Please let those pastors who have observed "Hospital Day" send in their subscription lists that they may be included in the report to the convention.

Bryan Simmons.

Answers "Green Q. Cumber."

I notice some remarks in your paper about people who choose to take part in the conventions who do not take part in the work in their own churches and societies. The man who writes it is worthy of his name and welcome to it. It seems to me he missed a good opportunity with the last legislature of having his name doctored. However, that is a matter for him to settle in his own mind. When he gets more mature his name may be changed by nature. But when he presumes to question other folks about their business and their ways of doing, it gives me my opportunity. I am a woman and have waited for the men to speak, but as they have nothing to reply, I want to say to Mr. Greene Q. Cumber that each one must shine in his own sphere. If I am so constituted that I can shine best in the firmament, why he can still glisten in the garden. Some people can work best in plow gear, others are suited to silver spangles. I think I saw you once at a convention and sized you up as a young preacher who was pulled green; that is, you married early and quit school and had to occupy such place as one could under those circumstances. Tell your wife to be easy with you and your church to send you back to school.

Yours to advise,

Viny Garr.

Program for Ministers' Meeting at Jackson, November 12, 1912.

Theme—Education.

TUESDAY MORNING.

- 10:00—Devotional exercises, conducted by Rev. H. M. King, and organization.
- 10:30—"Why Denominational Schools?" by C. V. Edwards, D. D.
- 11:00—"The Bible Teaching Concerning Education" P. I. Lipsey, D. D.
- 11:30—"The Evolution of Denominational Education," A. R. Bond, D. D.
- 12:00—Adjournment.

TUESDAY AFTERNOON.

- 2:30—Devotional Meeting, led by Rev. J. P. Harrington.
- 3:00—"The Relation of Education to Evangelism," Rev. W. A. McComb.
- 3:30—"The Pastor's Relation to the Denominational School," Dr. J. W. Provine.
- 4:00—"The Support and Control of Denominational Schools," Rev. W. A. Jordan.
- 4:30—General Discussion.

TUESDAY EVENING.

- 7:00—Devotional Hour, conducted by Rev. Ed. Solomon.
- 7:30—"The Educational Needs of Mississippi Baptists," W. M. Whittington.
- 8:00—Sermon, Rev. W. B. Hall.

L. E. Barton,

J. Benj. Lawrence,

Theo. W. Gayer,

Committee.

Southern Baptists and the Present Situation in Washington City.

A. J. Barton.

The question is sometimes asked by Baptist editors, and other possibly why Baptists do not have a larger number of men in important public offices. There are doubtless several reasons. Two of them may be mentioned. Baptists have not always been as keenly alive to public situations as they ought. Our fundamental of absolute separation of church and state has been wrongly interpreted. It does not mean the separation of good Christian men, even Baptist men, from civic affairs. Again, the devil and the liquor people, or somebody else, have made us believe that there is such a distance between the secular and the sacred and that political affairs are so inherently secular and irreligious so anti-religious, in fact, that good men cannot afford to be connected with, or seriously concerned about, such matters. A good and blessed thing it is for us, for the world at large, and for the Lord's cause, that we are learning—wish I would write it "have learned"—that the doing of duty is sacred always and everywhere, that it is as religious to vote right, to perform faithfully and religiously any and all duties of citizenship in their time and place as it is to go to prayer meeting.

Distinctly good it is that we are learning this in this day of increased menace from rum and Romanism. The way to drive back the rising tide of Romish prestige and power in American affairs is for Baptists, and all other good men, to do their duty as

citizens. The way to rid our nation of the calumny and shame and blight and destruction of the liquor traffic is for every man of us to be at his post of duty, diligent and faithful as a good citizen of a great nation rightly prizing the benefits and privileges of citizenship, and solemnly estimating its responsibilities.

The committee on temperance in the Southern Baptist Convention has authorized the writer, as chairman, to convey some information and to prefer a request to the Baptists of the South.

As announced in a former communication, the committee on the judiciary in the United States Senate has acted favorably on the Sheppard-Kenyon bill to prevent the interstate shipment of intoxicating liquors into dry states and territory, adding some amendments to the bill, which, in the estimation of the committee on the judiciary, strengthens the bill. In pursuance of this action the bill was favorably reported to the Senate, any by formal action of the Senate, made the special order on its calendar for December 16, proximo.

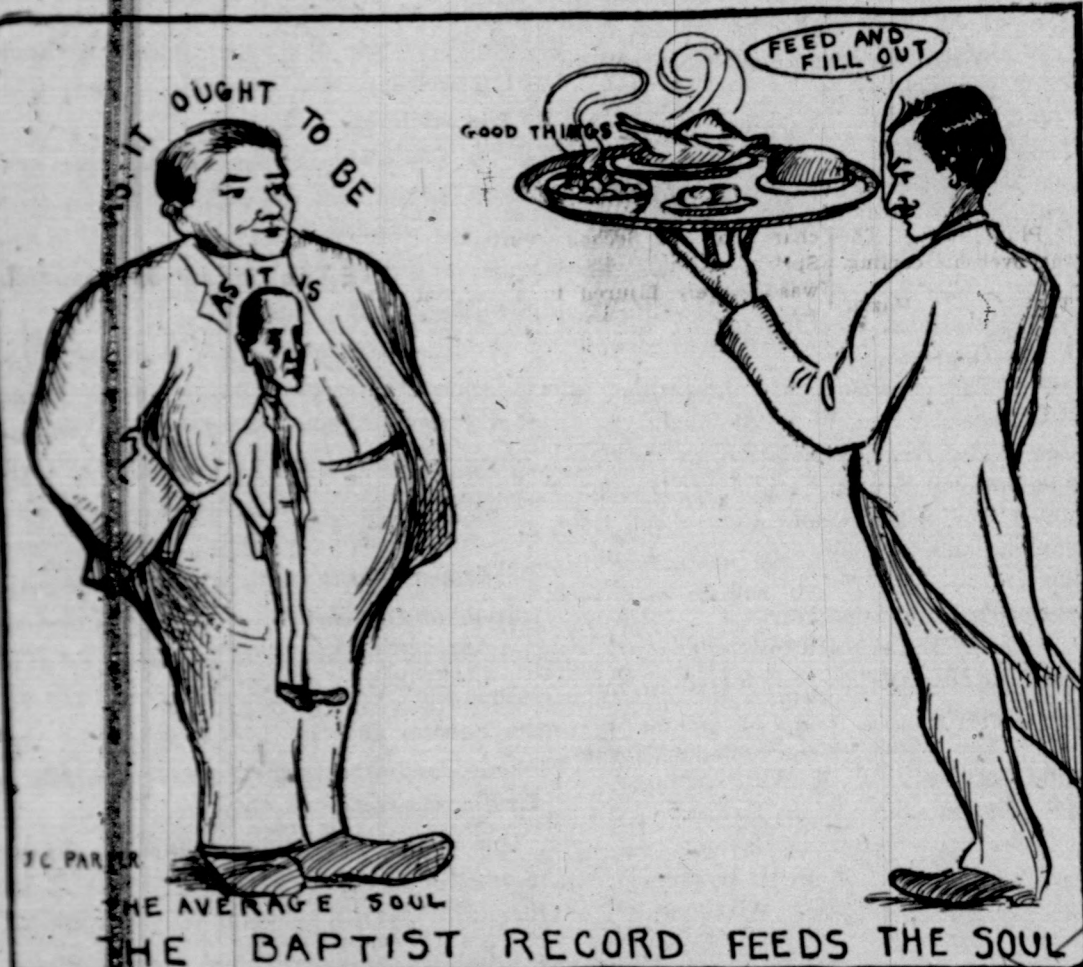
Our committee feels, and others in Washington connected with that legislation feel, that it is highly important that our Southern Baptist people be represented in Washington during the consideration of this matter by members of their standing committee on temperance. For the accomplishment of this, and for the meeting of other expenses necessary in the prosecution of the work committed to us, in harmony with the action of the convention conferring this authority upon us, we make this call for funds. We do not ask pastors to present this matter to their churches for collections, though we believe the matter worthy of a collection in any church, and though we believe a pastor can quite as well afford to present the cause and take collection as he can to have some free-lance temperance lecturer speak to his church and take a collection for himself. What we do ask is that everyone that reads this and believes in the cause, and believes that Baptists ought to assume their rightful place of responsibility and influence, shall send to A. J. Barton, Chairman, Waco, Texas, such personal contribution as he feels we ought.

The committee will very much need a thousand dollars this year. We believe and hope sincerely that this simple announcement will be all that is necessary to bring this amount. The denomination will be kept fully advised, and every cent will be carefully used and properly reported to the convention.

Prompt action will be a great virtue. Congress meets the first Monday in December, and the committee must plan in advance for representation and for the work that ought to be done to forward our cause. Let the responses be both prompt and generous.

Waco, Texas.

TIDINGS OF THE KINGDOM



In Dr. Hackett's article about Brother W. L. Brunson the statement was made that most of the thirteen children were active and worthy members of Baptist churches. All of them are such, and what was meant was that most of the grandchildren were also.

The voice was the voice of a Mississippian, but there was something of the manner of Texas upon him as we greeted Dr. J. H. Gambrell in the Record office last week. He was returning from a visit to old friends in Lincoln and Pike counties, being present at the centennial celebration of Bogue Chitto church and attending the association which met there. He is looking the picture of good health, and evidently enjoys his work. He lectured in Clinton Friday night to the students and others.

Rev. J. L. Hughes, Derma: "I helped in a meeting at Vardaman last week. Had good attendance at the close. One united with the church to letter. The young people organized a good B. Y. P. U. with 37 members. Had a fine meeting of the union Sunday afternoon. Brother Sam Goza was elected president. I will hold a meeting at Pittsboro next week with Brother Reeves and we will go from there to Banner where I will help him in another meeting. Pray the Lord may use us for His glory."

Dr. L. V. Read, Gloster: "I expect to baptize five persons soon, as the results of an eight days' meeting. Rev. J. H. Lane, of McComb, assisted. The preaching was of a high order. I have never had a minister in my home more congenial and companionable than he. It was a delight to be with him in this brief service. He is a faithful helper to the pastor and always tries to build him up. The church was greatly pleased and greatly blessed, and the expressions of appreciation were hearty and genuine. I shall probably leave Gloster before the New Year. It is to be hoped that the right man will be directed to this field."

Rev. T. J. Moore: "The Purvis meeting began on the second Sunday in October. Rev. W. H. Thompson, the Sumrall pastor, joined us Monday evening following. The first week was rainy, drizzly weather and prevented large congregations, but a faithful few came and all appointed services were held. The second week gave us fine weather and full congregations. The preaching was strong and to the point. The faithful gave hearty and helpful co-operation. The helping minister had to return to his work at home and left us Thursday night. The pastor closed the meeting Sunday following (fourth Sunday). The results were ten baptized and fourteen received by letter. The Christians were much revived. Brother Thompson made for himself a warm place in our hearts."

Dr. J. Henry Burnett, Murfreesboro, Tenn.: "Representatives of the various Baptist schools of the South had their annual meeting with the Southern Baptist Convention in Oklahoma City last May. At that time it was decided that it would be profitable and wise to have a separate meeting to be held in January on the 24th and 25th and 26th, 1913, in Nashville, Tenn. Dr. E. M. Poteat, of Greenville, S. C., was elected president of the organization, and a program committee, consisting of Dr. Poteat, Brother E. G. Townsend and the writer, was appointed to arrange the details of the meeting. The object is to discuss all matters that are of vital interest to the Baptist schools of the South, to get closer together, and to formulate plans that will get our schools better known in the educational affairs of the South. Many questions of vital importance to all schools will be discussed, and it is earnestly hoped that every Baptist school in the South will have one or more representatives there. The number is not limited. Further details of the meeting, and a full program will be published later, letting the brethren connected with the Baptist schools make their plans to attend this meeting. I shall be glad to have the names of those who contemplate coming, so that we

may make satisfactory hotel arrangements. The rate will be very largely determined by the number who attend. Let us look forward to this meeting with earnest prayer for the guidance of the Lord in our work."

Rev. C. L. Lewis, Clinton: "In the last issue of The Record, and last line of its first column, you have a question that I answered three years ago. While we as trustees of the college were in session here in Clinton, I made a motion to have Capt. Ratliff appointed, with Dr. J. A. Hackett to assist him, to write at least in a pamphlet form a history of Mississippi College. I was Dr. Ratliff's pastor for twenty years and I therefore had the best of opportunity to know him. He is, without a doubt, the most capable man living to do this important work for Mississippi Baptists. I included Dr. Hackett in my motion, not because I thought Dr. Ratliff was in any way not qualified, but because I knew that no other man had put so much of a large and noble life into our college as has Dr. Ratliff and I knew that Hackett would see to it that the history tells of the help that Ratliff has been to the college in a forty-years' connection with it as president of its board of trustees; and there are no better friends than these two most noble and capable brethren. God only knows how much Mississippi Baptists owe to these two men. We must have more of this right soon."

J. L. Arnold, Mantee: "I have been reading the good things said about that 'Family Horse' or 'Baptist Family Record Horse'—or whatever you may call him, and I have concluded he must be a pretty good horse, but he sure is pretty hard to keep, and just a little bit hard to manage. I notice they keep calling for more feedstuff and turning him over to a stronger man, but that is the kind of horse we need; we can't all ride a puny scrub, and I notice they are all trying to get on—you could not name them all. There is Brother Lawrence; he is on for a long journey—I don't know where—to kingdom come, wherever that is. And then Brother Farr; he tried to ride him to—, but I must not say that; it would be ugly before children, but he never got there; yet it was not the horse's fault—he just got to Sheol or Hades, exactly where Russell would love to pick him up, we ought to be more definite about this very important subject just now. Therefore, I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. Preach the Word. Brother Farr should have gone on to the valley of Hinnom where the fires were kept burning into which the pollutions and corruptions of old Jerusalem were cast, yea and even the bundles of false branches from the vineyards were cast in there. Here is where old Moloch, the fire-god, hissed in fire-flame and smoke and consumed his victims of innocent children in defiance of the living God. This is the very valley of hell—the gehenna of fire, symbolic of the everlasting abiding place for all those that will not enter into the New Jerusalem. But back to The Record horse family. I don't believe just anybody can ride him. I noticed the 'hardshells' had a little trouble sometime ago trying to ride him, or rather it was the 'election' folks, but the trouble was when they went to get on there was so many of them; then some others began trying to push them off. So in the midst of the struggle, the old horse just threw them all in a heap and I have not heard from them since—guess he killed them! Well, perhaps, after all, the old horse knew best—he knew that 'these things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name'; and if the old horse believes it, why, of course, anybody can believe it, for 'with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' So the whole horse family, or rather the whole family with horse-sense, believes it—don't you?"

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News in the Circle
MARTIN BALL

A three weeks' meeting in old Bennington, Okla., held by Rev. F. B. Richerson, resulted in 87 additions—67 by baptism.

Rev. W. M. Kelly, of Knoxville, Ark., has accepted a call to the Ohio street church, of Pine Bluff. The church is rejoicing over his coming.

Rev. W. E. Turner, of Hazen, Ark., has been called to the church at Leslie, same state. He accepts and will take charge of the work at once.

Rev. J. S. Snyder has resigned the First church of Chester, S. C., and has accepted the call to the Fayetteville, N. C., First church. He will begin work November 15.

The church at Hampton, Va., has called Rev. J. T. McGlothlin, of Franklin, Ky. He is a brother of Dr. McGlothlin, of the Seminary, and said to be a very valuable man.

Rev. D. S. Brinkley, of Union City, Tenn., has the assistance this week of Pastor Fleetwood Ball, of Lexington. The prospects are good for an excellent meeting.

The meeting at Blytheville, Ark., in which Pastor Alexander was assisted by Rev. Fleetwood Ball, was a great success. There were 25 additions to the church and several other professions.

The Park avenue church, Beaumont, Texas, has called Rev. T. W. Falkington, of Shawnee, Okla. He accepts the call and will begin work in the new field at once. Brother Falkington is said to be a good preacher and an active pastor.

Dr. J. B. Lawrence, of the First church, Columbus, lately aided Pastor J. W. Dicken in an excellent meeting at the Second church, Jackson, Tenn. There were 43 additions, and the church much revived.

Dr. L. T. Mayes, of Thomasville, Ga., who was recently called to the care of the Valence street church, of New Orleans, accepted the call and will begin work at once.

Rev. L. D. Summers will assist Pastor J. T. Upton in a meeting at the Grandview Heights, Nashville, Tenn., this week. He will have his brother to conduct the music. Brother Summers is having large success as an evangelist.

Evangelist T. O. Reese and J. P. Schofield are in a great meeting with the College Hill church, Lynchburg, Va. Sixty have already been received into the church and the meeting still progressing.

Plans for building a \$25,000 meeting house have been laid in Helena, Ark. The church is to be allowed a substantial claim made some years ago by the abuse of their property by the federal army during the war between the states.

The middle of November Dr. J. L. White will preach a farewell sermon

to the Central church, Memphis, Tenn. He goes to the Vineville church, Macon, Ga. For eleven years he was pastor of the First church in that city.

Rev. J. R. Barnett has taken charge of the Second church, Hot Springs, Ark. Brother McCarty was severely injured in a railroad wreck, and has never recovered to take up pastoral work.

The Southern Baptist Laymen's Convention will be held in Chattanooga, Tenn., February 4-16, 1913. A large meeting is expected. Many of our laymen in Mississippi should attend.

The Baptists of Marshall, Ark., will now have two churches. Rev. Charles N. DeWitte led a company of so-called "handmade" Baptists out of the regular Missionary Baptist church and will organize themselves into an anti-board, anti-secretary, and o-missionary church.

Dr. J. B. Cranfill will collate the lectures of Dr. B. H. Carroll on the English Bible and put them out in twelve volumes. A brother from the North will give \$500 a volume for the publication of the entire set. This will add much to the literature of Southern Baptists.

Dr. J. B. Gambrell says the General Convention and Baptist Missionary Association (Landmark), of Texas, are most alike. Each has a board. Each has a paid secretary. Each is composed of individual messengers—that is, individuals selected as messengers. There will not be a church in either of the sodies meeting next week.

J. W. Bailey, who has been acting as superintendent of missions of the negro Baptists, has received a commission from the Home Board as evangelist to the negroes. This is a new office and Bailey is the first one appointed to the position.

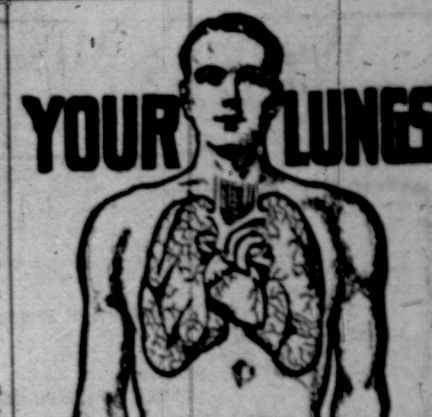
A Gift With a Thought in It.

There's one very simple way out of the Christmas shopping problem: don't shop, but sit quietly at home and subscribe for The Youth's Companion. The chances are, too, that no present you could buy for the young friend or the family you delight to honor could confer so much pleasure as this gift of The Youth's Companion for a whole round year—fifty-two weeks' issues, and the fifty-second as keenly anticipated and enjoyed as the very first.

There will be stories for readers of every age; sound advice as to athletics; suggestions for the girl at college or making her own way in the world; good things for every member of the family—at for \$2.00—less than four cents a week.

The one to whom you give the subscription will receive free all the remaining issues of 1912, as well as the Companion Window Transparency and Calendar for 1913, in rich, translucent colors. It is to be hung in the window or over the lamp-shade. You, too, as giver of the present, will receive a copy of it.

New or old subscriptions received by The Baptist Record, Jackson, Miss.



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Have you pains in chest and sides?
Do you spit yellow and black matter?
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There's one very simple way out of the Christmas shopping problem: don't shop, but sit quietly at home and subscribe for The Youth's Companion. The chances are, too, that no present you could buy for the young friend or the family you delight to honor could confer so much pleasure as this gift of The Youth's Companion for a whole round year—fifty-two weeks' issues, and the fifty-second as keenly anticipated and enjoyed as the very first.

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MISS MARION BANKSTON, Winona. Y. W. A. Leader.
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CORRESPONDING SECRETARY
MISS MARGARET LACKY, Clinton

All Societies of the State should send quarterly reports to Miss Margaret Lacky, but all money should be sent to A. V. Rowe, Jackson.

From the Secretary's Office.
We give today a partial report of this quarter's work. We say partial, for I am very sure that many more societies intend to send in reports before the convention—and the convention comes next week! Sister, is long now as if we shall come up very short in our statistical report. This is to be deplored, for we know that a number of societies have sent in funds to Dr. Rowe that have never made a report of same to your secretary. Again we ask—please let us have a report of your work.

Partial Report of Central Committee
Ending Nov. 1, 1912.

STATE MISSIONS.
New Hebron \$5, Summit \$7, Ripley \$5, Highland \$7, Indianola \$10, Fernwood \$5, Verona \$10, New Hope \$3.60, Forest \$11.55, Winona \$8.82, Columbia St. \$31, Gladys \$4, Magee \$32.20, Sherman \$8, Hopewell \$2.30, Salem \$5, Canton \$6.50, Yazoo City \$15, Griffith Memorial \$14, Bethesda \$13.35, Hernando \$5, West Point \$8.40, Wiggins \$15.25, Highland Ave. \$10.90, Brookhaven \$20.15, Hernando \$7, McHenry \$35, Verona \$16, Columbus 1st \$40, Gen'l Asso. \$28.35, Prentiss \$16, Thomastown \$8, Leakey \$5, Ruleville \$5, E. McComb \$8.62, Houston \$12.25, Cherry Creek \$8, Lyon \$5, McComb \$3, Kingston \$25, Lucedale \$22, Quitman \$5, Oxford \$5.50, Hazlehurst \$76.75, Gallman \$3, Shubuta \$25, Flora \$47.50, Raymond \$10.25, Clinton \$7.75, Coldwater \$25.35, Columbus 1st (Armstrong) \$3.30, Purvis \$3, Meridian 1st \$21.30, Corinth \$100, Silver Creek \$33, Port Gibson \$10, Mantee \$3, Mt. Olive \$11.50, Union \$3, Meridian 2nd \$3.50, Total, \$926.69.

HOME USES.
Old Hebron \$26.75, Monticello \$2.31, Summit \$15.10, Anguilla \$5c, Indianola \$15.21, Fernwood \$15.38, Amory \$16.50, Berwick \$22.10, Kosciusko \$20, New Hope \$7.35, No Name \$52.50, Morton \$72.20, Winona \$235.30, Columbia St. \$664.88, Galilee \$2.35, Highland Ave. \$28.10, Magee \$45.50, Oxford \$2, Hazlehurst \$12.50, Rocky Hill \$12.80, Shubuta \$2.50, Yazoo City \$17, Griffith Memorial \$76.80, Beulah \$17.50, Hernando \$25, Macon \$70.40, Purvis \$12.20, Hattiesburg 1st \$105.85, Meridian 1st \$72.35, Holmesville \$23.40, Brookhaven \$80.85, Hernando \$35, Columbia \$350.50, Mt. Olive \$38.50, Meridian 8th \$9, New Hebron \$8, Prentiss \$118.25, Ripley \$37, Ruleville \$10, E. McComb \$14.20, Houston \$69.40, Verona \$22.85, Gillsburg \$3.75, Cherry

Creek \$52, Clarksdale \$138, Forest \$70.85, Goodman \$36.30, Kingston \$150.40, Lucedale \$58, Quitman \$47.80, Bethany \$27.50, Shivers \$23.70, Tupelo \$14.50, Crystal Springs \$26, Hopewell \$59.90, Jackson 2nd \$32.20, Raymond 20c, Bethesda \$80.10, Holly Springs \$35, Coldwater \$4, West Point \$2, Big Level \$21.85, Immanuel St. \$41.10, Corinth \$124.85, Pelahatchie \$158.35, Silver Creek \$41.10, Port Gibson \$10, Verona \$62.80, Galilee \$2.85, Columbus 1st \$65.55, Union \$153.85, Newton \$187.35, Gen'l Asso. \$566.32. Total, \$4,937.53.

FOREIGN MISSIONS.
E. McComb \$3.75, Gladys \$2.50, Grif. Memorial \$12, Bethesda \$15, Meridian 8th Ave \$4.50, Spring Hill \$3.20, Hernando \$5, New Hope \$8, Indianola \$3, Mantee \$3, Gillsburg \$5, Monticello \$3, Highland Ave. \$10, Purvis \$3, Hattiesburg 1st \$1, Collins \$30, Pelahatchie \$11.60, Meridian 8th \$4.50, Lyon \$7, Hermanville \$3, New Hope \$3.75, Tupelo \$40, Batesville \$2.50, Holmesville \$3, Jackson 2nd \$24.45, Clinton \$20, Beulah \$2.50, Hopewell \$2.30, Holly Springs \$10.13, Macon \$5, Anguilla \$5.07, Bethany \$25, Kosciusko \$50, Hebron \$22.50, Meridian 1st \$5.80, Quitman \$18, Big Level \$2.05, Brookhaven \$5.50, Columbia \$19.50, Pleasant Hill \$3, No Name \$3, Lowrey Memorial \$22.50, Winona \$11.80, Oxford \$7.45, Gen'l Asso. \$115.15. Total, \$568.00.

ORPHANAGE.
Amory \$80, New Hope \$2.65, Lyons \$5, No Name \$36, Prentiss \$88.90, Brooksville (box) \$25, Spring Hill \$7.50, Hopewell \$6.05, Winona \$59.35, Griffith Memorial (box) \$22.20, Bethesda \$61, Hebron \$15.75, Holmesville \$2, Kingston \$40, Goodman \$5, Bethany \$17.75, Holly Springs (box) \$40, Pelahatchie \$61.25, Purvis (box) \$25, Meridian 1st \$10, Highland \$5, Hermanville \$65.10, Port Gibson \$3.25, Columbia \$132.50, Unknown (box) \$12, Verona \$5, Columbus 1st \$72.75, Union \$17.45, Highland (box) \$20.25. Total, \$883.70.

STATE HOSPITAL.
Purvis \$15, Goodman \$10.10, Magee \$2, Hazlehurst \$13.80, Hazlehurst (box) \$24. Total \$64.90.

TRI-STATE HOSPITAL.
Coldwater \$146.10, Tupelo \$9.68, Batesville \$115, Armstrong (box) \$45, Amory \$85, Pontotoc \$7.50. Total, \$308.28.

MINISTERIAL EDUCATION.
Fernwood \$1, Clarksdale \$10, Hebron \$3, Holmesville \$2, Columbia St. \$25, Goodman \$5, Brookhaven \$12.50, Flora \$5.75, Columbia \$10,

THE HOUSEWIFE

"The Housewife makes the Home, and the Home makes the Nation."

THE HOUSEWIFE is a monthly magazine edited for women whose first interest is the welfare of their homes. Its short stories and serials are of superior merit, and are invariably cheerful and sunny. No morbid, melancholy or unwholesome stories are ever printed in the Housewife.

The Cooking Department and the Fashion Department combine luxury with economy, and are under the supervision of well-known experts. Housewife recipes are always best. The Fancywork and Home Decoration Departments are of especially high standard, and the pages on Entertainment contain valuable and novel suggestions. The corner devoted to "Mother's Realm" is of practical interest to those interested in the care of children and is composed of entirely common sense advice and suggestion with no untidied theory.

The Housewife is finely illustrated and has excellent colored covers by well-known artists. Artistically it is as good as the best. We are now printing serially a diverting story entitled:



The Melting of Molly

Molly was the fairest and merriest of widows—and the plumpiest. That too solid flesh was the cause of all the trouble. In her girlhood days Molly had loved Alfred Bennett; now he was coming home a distinguished diplomat, and wanted to see Molly in the same blue muslin dress (waist measure twenty inches) which she had worn at their tender parting years before. So Molly had to grow slim as a string bean in just three months, and as she had at least four suitors, the melting process was often interrupted. Molly is a most fetching heroine, and makes her bow in the October issue.

Coming Features

THESE SHORT STORIES

"When a Woman Will," by Harriet Lumis Smith.
"Cold Turkey," by Wm. Hamilton Osborne.
"Pat," by Kilbourne Coxley.
"The Christmas Spirit," by J. J. Bell.
"One Merry Christmas," by Harriet Prescott Spofford.
"Christmas on the Corkscrew," by Carmelita Carver.
"Josephine's Husband," by L. M. Montgomery.
"Of Counsel for Cupid," by Clarence Mansfield Lindsay.
"Springtime," by Florence Martin Eastland.
"Love Cottage," by Anne Shannon Munroe.
"A Knight There Was," by Eleanor H. Porter.
"Felicity Patricia," by Maudie Woodruff Newell.
"Little Son," by Annette Schuyler Harrison.
"A Mercenary Romeo," by Isabel Reynolds Krauth.

GENERAL INTEREST ARTICLES

"The Care of the Breadbox," by Margaret Soundstrom.
"Little Tragedies of Childhood," by Jane Bethfield.
"Dividing the Middleman's Tax," by Enoch J. Mills.
"My Son and His Father," by William Harding.
"Going to the Candy Store with Johnny," by Barbara Allen.
"The Criminal in the Home," by Florence Lillian Pierce.
THESE MEDICAL ARTICLES BY FAMOUS EXPERTS
"Indigestion, Its Causes and Treatment," by P. W. White.
"The Mouth and Its Relation to Disease," by Dr. S. A. Hopkins.
"The Autobiography of a Baby," a six part paper of exceptional value to the young mother, by Dr. T. L. Bradford.

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We know that you will keenly enjoy "The Melting of Molly" and the other captivating stories and interesting articles, and if you subscribe now we will include the October, November and December numbers containing the two splendid autumn serials Free. This offer gives you fifteen months of THE HOUSEWIFE for the price of twelve.

Although the regular price of a year's subscription to The Housewife is 50c, we offer to send this excellent journal from now until Jan. 1, 1914, for 40c. This offer is good for only a limited time, so act at once. Send all subscriptions to

THE BAPTIST RECORD

Jackson, Miss.

Highland \$3, Canton \$10. Total, \$90.95.

SEMINARY FUND.
Mt. Olive \$40, Columbia \$10, Hazlehurst \$10. Total, \$60.00.

BIBLE FUND.
Ruleville 50c, Terry \$2, Canton \$1, Bethesda 50c, Immanuel \$2. Total, \$6.00.

SUSTENTATION.
Highland \$3, Meridian 1st \$7.50, Brookhaven \$5, Hernando \$5, Old Hebron \$2, Lyon \$5, Winona \$9.85, Canton \$2, Flora \$5.75. Total, \$45.10.

TRAINING SCHOOL ENDOWMENT.
Ruleville \$2, Indianola \$2.50, Armstrong \$5, New Hope \$1, Forest \$10, Spring Hill \$3, Crystal Springs \$10, Salem \$2, Terry \$5, Bethesda \$2, Ackerman \$5, West Point \$5, Immanuel \$4, Corinth \$30,

McHenry \$4, Verona \$2.75, Anguilla \$1, Monticello \$1, Tylertown \$10, Galilee \$5. Total, \$110.25.

MOUNTAIN SCHOOLS.
West Point (box) \$16.70, McHenry \$5. Total, \$21.70.

TRAINING SCHOOL SUPPORT.
Ruleville \$1, Indianola \$1, Verona \$5, Lyon \$2.50, Belen \$6, Shubuta \$4, Ackerman \$5, Hazlehurst \$10, Ebenezer 50c, Holly Springs

TRUST YOUR TEN DAYS. SEND NO MONEY.
Get your copy of "The Housewife" today. Choice of Natural wavy or straight hair. Send a lock of your hair, and I will mail a 25 inch short stem. Also human hair switch to match. If you find it a big bargain remit \$5 in 10 days, or send GET YOUR SWITCH FREE. Extra shades a little more. Incluse to postage. FREE beauty book showing latest style of hair dressing, also high grade switches, combs, pins, etc. Women wanted to sell my hair. ANNA AYERS, Dept. A-216 22 Quincy Street Chicago

Pelahatchie \$1, Hattiesburg 1st \$2, Quitman \$2, Verona \$5, Monticello \$1, Anguilla 50c. Total, \$1.50.

MARGARET HOME.
Spring Hill \$6.50, Canton \$2, Terry \$2.50, Lyon \$2.50, Holmesville \$2, Anguilla 50c, Tylertown \$1, Galilee \$1. Total, \$24.00.

FRONTIER BOXES.
Hopewell \$10, Rocky Hill \$1.75, Macon \$127, Purvis (box) \$22. Total, \$160.75.

CHRISTMAS OFFERING.
Columbia St. \$10, Clinton \$8.18, Highland \$5, Verona \$5, Newton \$5, Gladys \$3.45, Meridian 8th \$4. Total, \$40.63.

JEWISH CHRISTIAN MISSION.
Amory \$5.40.

TRAINING SCHOOL PUPIL.
Anguilla 50c, Lowrey Memorial \$5, Tupelo \$15. Total, \$20.50.

HOME MISSIONS.
Purvis \$5, Brooklyn \$3, Brookhaven \$21.50, Pelahatchie \$11.60, Pleasant Hill \$3, No Name \$5, Winona \$14.57, Batesville \$2.50, Tylertown \$21, Griffith Memorial \$10, Bulah \$2.50, Hopewell \$2.30, Hernando \$5, Coldwater \$47.50, Anguilla \$6.11, Morton \$2, Mantee \$3, Hebron \$22.50, Meridian 1st \$5.80, Meridian 8th \$3, Lucedale \$1.70, Hattiesburg 1st \$24.05, Mt. Olive \$17.25, Shivers \$2.50, Lyon \$10, New Hope \$4.50, Tupelo \$25, Corinth \$29.35, Holmesville \$3, Bethesda \$12.20, Cherry Creek \$2, Holly Springs \$3c, Ebenezer \$2.50, New Hope \$10.90, Poplarville \$10, Lake \$8.25, Gillsburg \$3.75, Monticello \$3, Quitman \$5, Gen'l Asso. \$82.55. Total, \$466.91.

TOTALS.

State Missions \$ 926.69
Home Uses 4,937.53
Orphanage 883.70
State Hospital 64.90
Tri-State Hospital 308.28
Old Ministers' Relief 45.10
Ministerial Education 90.25
Home Missions 466.91
Margaret Home 24.00
Training Sch. Enlargement 110.25
Training Sch. Support 51.50
Box to Frontier 160.75
Foreign Missions 568.00
Christmas Offering 40.63
Bible Fund 6.00
Seminary Endowment 60.00
Mountain Schools 21.70
Jewish Christian Mission 5.40
Training Sch. Pupil 20.50
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Then all the issues of The Youth's Companion from now until January, 1914—all for less than 4 cents a week. JL

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Missionary Calendar of Prayer for Southern Baptists.

Do you want our beautiful Calendar of Prayer for 1913? This will be ready for sale by October 15th.

A new feature this year will be daily Bible readings on some designated topic, thus uniting Southern Baptists in thought, as well as in prayer for our missionaries in the home and foreign field, who constantly tell us of the uplift they receive from the knowledge that we are praying for them.

In many instances they have written that they have been especially guided on "their day"—the day on which their names appeared on the Calendar of Prayer.

Price, 15 cents postpaid. Order early from Woman's Missionary Union, Literature Department, 15 West

You can't do any better for the children or for yourselves than to subscribe for

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The paper aims to develop in its readers all the essentials to well-rounded manhood and womanhood—physical, mental and moral.

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A series of articles by men who have achieved something in the world, and who point out some of the sign-posts on the path to honorable success.

THE MAKING OF A LAWYER. Governor Harmon of Ohio
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THE MAKING OF A DOCTOR. William M. Polk, M. D.
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SARAH BREWSTER'S RELATIVES, A Home Story. Ella W. Peattie
THE COLONEL'S EXPERIMENT, A Story for Girls. Edith Delane
THE VISION, A Tale of Chicago Business Life. Gardner Hunting
HIS FATHER'S SON, A Story of "St. Timothy's." A. S. Pier
THE TIMBER TREASURE, A Story of Luck and Pluck in the Canada Woods. Frank Lillie Pollock

These serials will follow one another the year through, and be accompanied by 250 other stories of wild adventure, hairbreadth escapes from desperate situations, luck and pluck.

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Every new subscriber to The Youth's Companion for 1913 will receive as a gift this exquisite novelty—a Transparency to hang in the window or in front of a lamp. Through it the light shines softly, illuminating the design—a figure of Autumn laden with fruit; and all around, wreathed in purple clusters of grapes and green foliage, is the circle of the months.

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SOUTHERN SEATING & CABINET CO.

Oldest and Largest Manufacturers in the South. Bank, Store and Office Fixtures

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JOIN THE BAPTIST RECORD PIANO CLUB See Announcement on Page 16

PISO'S REMEDY FOR COUGHS AND COLDS

Lady Agents Wanted Every woman should earn \$25 per week selling PISO'S REMEDY. Agents wanted in all sections. Write for terms. Catalog free. National Advertising Co., Dept. J. L., 375 Broadway, N. Y. City.

PILLOWS FREE Send us \$10 for one of our famous special 36-pound Feather Beds. We will ship Bed and include 6th pair feather Pillows FREE, freight on all prepaid. Satisfaction guaranteed. New feathers. Best ticking. Agents Wanted. **Turner & Cornwell**, Dept. 37, Charlotte, N. C. Reference—Commercial National Bank

Save the Trees

Your pride in old Dixie should influence you to assist in preserving the historic trees of the South. The life of the trees on your estate depend upon the kind of attention they receive.

Davey Experts Do

for trees that surgeons do for human beings—they prolong life. They should not be confounded with foresters or tree trimmers. Davey Experts are trained in the only school of tree surgery in the world. They carry credentials proving their qualifications. Demand to see these before allowing any man to touch your trees. "Saving the Trees of the South" is the title of an interesting booklet which every person interested in trees should read. Write for a free copy and arrange for a free examination of your trees.

The Davey Tree Expert Co., Inc., East, Ohio

Jackson, Miss., The Davey Tree Expert Co., Inc. take pleasure in testifying to the good and efficient work done by you in the treatment of the large trees in the Park of the Mansion at Jackson, Miss. E. F. Noel, Gov. State of Mississippi.

DROPSY cured with a vegetable remedy. Relieves shortness of breath in 36 to 48 hours. Reduces swelling in 15 to 20 days. Write for symptom blank and full particulars. **Colman Dropsy Remedy Co.**, 111 Astor Bldg., Atlanta, Ga.

Y. W. A. Notes.

The convention is now at hand. Are you coming, my dear young women, with your bright, interested faces? Are you determined to put the many things that hinder aside for a season, even make a sacrifice and come? Possibly it will be for the first time and you think your coming or staying at home an unimportant thing. Who knows? You may receive an inspiration there, a spiritual uplift that will change the whole course of your life. Our State officers have given much time and thought to the program, our W. M. U. secretary from Baltimore—Miss Mallory—is to speak to us on this occasion. Let us show our appreciation and interest by attending every session of the women's meeting. Remember that our Y. W. A. Conference is on the night of November 12.

Recently your leader has had the great joy and privilege of seeing face to face numbers of young women who are especially interested along the lines of our work. The inspiration and help received from the dear enthusiastic women of Aberdeen, West Point, Columbus, the I. I. & C., Eupora, Indianola, and Greenwood will never be forgotten. Everywhere the call comes, "Tell us more of the work. We want to be workmen that need not to be ashamed."

Our State secretary was also at the association at Indianola and it was a great pleasure to hear her beautiful and helpful talks to our women. We know she is doing a great work for us as she goes here and there over the State. Letters come saying, "We have had Miss Lackey with us and she has shown us our great needs. Please send literature, helps, etc." May God bless her, and give her strength to go forward with the things she is doing so splendidly.

The visit to the I. I. & C. was so joyous, so wonderful that it is impossible to describe it. To be permitted to see and speak to over two hundred young Baptist women, representing almost as many Baptist churches in our State, to find them not only interested, but anxious to affiliate with our Y. W. A. work, and send a representative to our State meeting—all this, together with the sweet hospitality of girls and teachers, filled up our cup of joy to overflowing.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

These are organizations reported at a recent date: Greenwood, Mrs. W. R. Graham, leader; Ripley, Miss Lee Earl Bobo; Mendenhall, Miss Elma Pickering; Yaxoo City, Miss Una W. Montgomery; Hattiesburg Woman's College (85 girls), Mrs. J. L. Johnson, Jr.; Hillman College (35 girls), Mrs. W. Y. Quisenberry; I. I. & C. (200 girls), Miss Frances Blunt; West Point, Mrs. J. M. White. Both Columbus First church and Winona have had promotion day and have comparatively new auxiliaries.

Tired? Nervous? Go To Your Doctor All run down, easily tired, thin, pale, nervous? And do not know what to take? Then go direct to your doctor. Ask his opinion of Ayer's non-alcoholic Sarsaparilla. No alcohol, no stimulation. A blood purifier, a nerve tonic, a strong alterative, an aid to digestion. Let your doctor decide.

Modern Treatment of Diseases of the air passages involves three cardinal principles: 1—Plenty of fresh air at all times. 2—Avoidance of interfering with digestion. 3—Direct medication of affected parts by inhalation of the proper remedial agents applied in vapor form.

VICK'S Croup and SALVE

When used as directed, meets each of these conditions of the best medical practice. To this fact it owes its extensive sale and its great popularity in the home. At druggists or by mail.

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enberry; I. I. & C. (200 girls), Miss Frances Blunt; West Point, Mrs. J. M. White.

Both Columbus First church and Winona have had promotion day and have comparatively new auxiliaries.

Royaline Liver Regulator

For Headache, Indigestion, Constipation, Biliousness. Best and cheapest. Tia box to last about one month, 15 cents. Money back if not satisfactory.

The Vicar (announcing "outing" for mothers' meeting)—We shall assemble at half past nine, and—er—you may bring your husbands. Chorus of Mothers—Oh, but we want to enjoy ourselves.—Punch.

WIPING OUT CHILLS AND FEVER FROM THE SOUTH.

SWAMP CHILL and FEVER CURE is doing much to wipe out Chills and Fever from the South. There seems to be no doubt, whatever, that this remedy does the work thoroughly and swiftly in from three to six days, and that the chills once broken do not return.

This will be good news to thousands who have tried everything in vain to rid themselves of stubborn fever, chills and ague that have always caused so much misery among our Southern people.

SWAMP CHILL and FEVER CURE takes the place of Calomel. You need take no purgative with this remedy as it acts itself directly, yet gently, on the liver and bowels, thereby removing the cause of the trouble.

You can get a large bottle of this agreeable tonic syrup for 50 cents from almost any druggist, who is authorized to refund your money if it fails to break the worst case of Chills, Fever or Ague in three days. If your druggist can't supply you, send direct to the makers, Morris-Morton Drug Co., an old reliable concern at Ft. Smith, Ark.

First Neighbor—Have you heard tell of them new-fangled trial marriages. Second Neighbor—I don't see nothin' new-fangled about 'em. Mine's been a trial to me for the last twenty years!—Judge.

"That man is not a very good logician, but he is a most impressive talker." "Yes," replied Senator Sorghum, "he is what the musicians refer to as a performer with more temperament than technique."—Washington Star.

FILES CURED AT HOME BY NEW ABSORPTION METHOD

If you suffer from bleeding, itching, blind or protruding Files, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free in trial with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 232, South Bend, Ind.

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With electric lights and fans. Individual electric lights in each berth. Dining cars electrically lighted and cooled.

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Provisional Program of the Mississippi Baptist State Convention, Jackson, Miss., November 13-15, 1912.

WEDNESDAY, NOVEMBER 13, 10 A. M.

Opening Exercises. Organization. Address of Welcome. Response.

Report of Committee on Order of business and Program. Reading Report of Convention board.

Reading Reports of Trustees of Mississippi College and Board of Ministerial Education.

Reading Report of Mississippi Baptist Memorial Hospital.

Reading Report of Trustees of Baptist Memorial Hospital. Miscellaneous Business.

12:15 p. m.—Announcements; adjournment.

WEDNESDAY AFTERNOON. 2:00—Devotional Exercises.

2:15—Report of Statistical Secretary and Convention Treasurer. Report of Trustees of the Orphanage.

Reading Report of the Layman's Missionary Committee. Reading Report of Trustees of Mississippi Baptist Woman's College.

3:45—Appointment of Committees and Miscellaneous Business.

4:00—Consideration of the Report on Aged Ministers' Relief.

4:30—Announcements; adjournment.

WEDNESDAY EVENING. 7:15—Devotional Exercises.

7:30—Consideration of the Report on State Missions.

8:40—Consideration of the Report on Layman's Work. Announcements; adjournment.

THURSDAY MORNING. 9:00—Devotional Exercises.

9:15—Miscellaneous Business.

9:30—Consideration of Report on Foreign Missions.

10:30—Consideration of the Judgment on Centennial Movement.

11:15—Prayer and Praise Service.

11:30—Consideration of the Report of the Educational Committee.

12:15—Announcements; adjournment.

THURSDAY AFTERNOON. 2:00—Devotional Exercises.

2:15—Report on Sunday Schools and B. Y. P. U. Work.

3:00—Report of Mississippi Baptist Memorial Hospital.

4:00—Report on Baptist Orphanage.

4:30—Miscellaneous Business. Unfinished Business; Announcements and Adjournment.

THURSDAY EVENING.

7:15—Devotional Exercises. 7:30—Consideration of Report on Mississippi College and Ministerial Education.

8:40—Consideration of Report on Mississippi Baptist Woman's College. Announcements; Adjournment.

FRIDAY MORNING.

9:00—Devotional Exercises. 9:15—Report on Woman's Work. 9:45—Consideration of Report on Home Missions.

11:00—Report of Committee on Nominations.

11:30—Southern Baptist Theological Seminary.

12:15—Announcements; Adjournment.

FRIDAY AFTERNOON.

2:00—Devotional Exercises. 2:15—Consideration of Report on Publications.

2:45—Consideration of Report on Temperance.

3:15—Baptist Memorial Hospital. 4:00—Miscellaneous Business; Unfinished Business.

4:30—Announcements; Adjournment.

FRIDAY EVENING.

7:15—Devotional Exercises. 7:30—Miscellaneous and Unfinished Business.

7:45—Report on Obituaries. 8:00—Memorial Exercises in Honor of Dr. H. F. Sproule. Reading Journal; Announcements and Final Adjournment.

W. M. Whittington, W. A. Borum, J. W. Province, J. N. McMillin, A. V. Rowe, Committee on Program.

Suggested Program for W. M. U. Meeting of State Convention. November 12 and 13, Second Baptist church, Jackson.

AFTERNOON SESSION, NOV. 12. Enrollment at door. Devotional exercises.

Report of enrollment committee. Welcome address.

Report of corresponding secretary. Tribute of respect to Mrs. W. R. Wood.

Personal service. Committee on resolutions and obituaries.

Announcements and adjournment.

EVENING SESSION.

Devotional exercises. Report of college correspondent. Sunbeam and Royal Ambassador conference.

Y. W. A. conference. Address by Miss Kathleen Mallory, corresponding secretary W. M. U., Baltimore.

Announcements and adjournment.

MORNING SESSION.

Devotional exercises. Report of enrollment committee. Election of nominating committee. President's address.

Standard of excellence (round table). Tithing.

Vice-presidents' conference. Report on obituaries.

AFTERNOON SESSION. Devotional exercises.

Reports on apportionments—State and Home, Foreign, W. M. U. Report of nominating committee. Report on resolutions. Consecration service: "The Investment of Inspiration." Adjournment.

Report of the Sunday School of the First Baptist Church, Winona, for September, 1912.

Attendance first Sunday 148
 Cradle roll 61
 Attendance fourth Sunday 112
 Home department 80
 Attendance second Sunday 155
 Resident church membership 290
 Attendance fifth Sunday 200
 Total enrolled in S. S. 232
 Attendance third Sunday 165
 Average attendance 158

OFFERINGS.
 Offering first Sunday \$ 6 57
 Offering second Sunday 18 56
 Offering third Sunday 8 58
 Offering fourth Sunday 7 23
 Offering fifth Sunday 31 28

Total offering \$72 22

SUMMARY FOR THIRD QUARTER.
 Home department 80
 Active enrollment 223
 Cradle roll 61

Total enrollment of S. S. 364
 Attendance for September 780
 75 per cent active enrollment 167
 Attendance for July 723
 Average attendance 168
 Attendance for August 684

OFFERINGS.
 For July \$34 34
 For September 72 22
 For August 31 20

Total \$137 76

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Let us tell you how to catch them where you think there are none. We make the famous Double Muzzle Wire Fish Basket. Greatly improved this year. Write EUREKA FISH NET CO., Griffin, Ga.

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For farm property, house and lot in town of Clinton conveniently located. For particulars apply to J. S. BAILEY, Clinton, Miss.

Offering for first and second quarters \$377 05

Total for three quarters \$414 81

Harry L. Watts, Superintendent.

Pelahatchie, Pastor H. C. Roberts was greeted by two good congregations two Sundays ago. In spite of the boll weevil pest, they responded to the pastor's appeal for State Missions by giving an amount when rounded up that will surpass anything the cheer has done for State Missions. One month ago the church enthusiastically called the pastor for another year.

SOUTHERN BAPTIST CONVENTION Teacher Training Course As Arranged By The BAPTIST SUNDAY SCHOOL BOARD

We will deliver any book postpaid (including the official book of questions to be answered in order to obtain the Normal Teacher Training Diploma) at the following prices:
 Book No. 1—Convention Normal Manual, by Spillman, Leavell and Moore (cloth) 50c
 Paper 35c
 Book No. 2—Beauchamp: The Graded Sunday School 50c
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SUNDAY SCHOOL LESSON

By MISS M. M. LACKEY

THE KING AND HIS KINGDOM.

Lesson 7. November 17.
Mark 8:27 to 9:1.

The Great Question.

Golden Text: "Thou art the Christ, the Son of the Living God."—Matt. 16:16.

Today's lesson shows us Jesus and His disciples in the regions of Caesarea Philippi. This was a province governed by Herod Philip, son of Herod the Great. It was beyond Galilee, and out of reach of Herod Antipas, who was beginning to look upon Jesus as a possible rival. The scribes and pharisees were also left behind with their jealous bickerings. Here Jesus was in comparative seclusion. On the way he asked his disciples while alone with them the all-important question given in this lesson. And having found out what the people thought of him, and the various opinions they had in regard to him he then asked his disciples what they thought; and began to teach them openly who he really was and what kind of a kingdom he had come to establish.

Where was Caesarea Philippi? (North of Galilee.)

Why did Jesus take His disciples up there?

What question did He ask them on the way?

How did they answer?

Who thought He was John the Baptist?

Who thought He was Elijah?

Why was Elijah expected at that time?

When else did they say He was about to be? (Matt. 16:14.)

What other question did Jesus then ask?

Who answered Him?

Why did Peter answer?

What did he say?

What charge did Jesus make then?

What special lesson did He then begin to teach them?

How did He comfort them?

How did Peter reply to His teaching in regard to his coming death?

What rebuke did Jesus give him?

Who suggested to Peter his reply?

What lesson did Jesus now give both His disciples and the people?

What is meant by verse 35?

Give verses 36 and 37.

Can you answer Jesus' question in those verses?

Give the two remaining verses in the lesson.

SEEK FURTHER ANSWERS.

What is the Great Question in this lesson?

Have you answered it?

How many people have you helped to answer it?

How many people in the world must give an answer to it?

Have all these people heard of this question?

How are they to hear of it?

What are you doing to get the question before them?

Am I in any way responsible for the world's hearing it?

What is a cross-bearer?

Do people in this day have to bear crosses?

Can you name some crosses that are to be borne today?

Can you bear my cross for me?

Can you shift your cross to someone else's shoulders?

Who will help me bear my cross?

How has He helped you with yours?

Why is this a very sad lesson in many respects?

Give the Golden Text and tell what it means to you.

The Height of Assurance.

A man was charged with stealing a horse, and after a long trial, the jury acquitted him. Later in the day the man came back and asked the judge for a warrant against the lawyer who had successfully defended him.

"What's the charge?" inquired the judge.

"Why, your Honor," replied the man, "you see I didn't have the money to pay him his fee, so he took the horse I stole."—Lippincott's Magazine.

Still Thinking of Her.

The young undergraduate was haled before his tutor, says the Pittsburgh Chronicle-Telegraph. He had exceeded his leave by no less than two days.

"Well," said the professor, "what have you to say for yourself?"

"I'm awfully sorry," replied the undergrad. "I really couldn't get back before. I was detained by most important business."

The professor looked at him sternly. "So you wanted two more days of grace, did you?" he asked.

"No, sir," answered the young man, off his guard for a moment—"of Marjorie."

Queer Attitude.

Mrs. Nettie Kibby, conductor of the Sons of Temperance, said in an Independence Day address some years ago in Worcester, apropos of moderate drinking:

"The moderate drinker's attitude seems to me most foolish and illogical. Doesn't the moderate drinker say just this:

"As long as I find I can stop, I won't stop, but as soon as I find I can't stop, I will!"—N. O. Times-Democrat.

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DEATHS

Tribute to Two Worthies.

We may honor ourselves and benefit the living by stopping to pay a just tribute to the dead!

There is no character in the world's history that is today more honored than that of Abraham, and we learn from the Scriptures that the first thing that he did after reaching the land promised him by the Lord, was to secure a burying ground for his dead. The details are given by naming the parties from whom the purchase was made, the location, as well as the purchase price paid.

When the end of life drew near, Joseph, though still in the land of Egypt, gave commandment concerning his bones.

What Bible reader has not felt a thrill of enthusiasm go through his entire being as he has read the second chapter of Hebrews where the great Apostle discourses about the worthies who, though long since gathered to their fathers, their works do follow them? May not we in this day and time, in our mad rush for place and power, stop long enough to shed a tear, if not to plant a flower on the grave of our dead?

Since this body was in session last, some of the noblest and best of our collaborators have been called to their reward. What we may do or say about them will not in any manner affect their condition, but may have a great influence upon us, and on others who are living.

When such intelligent, faithful and self-sacrificing laborers as Henry F. Sproles, James H. Whitfield, and others, are taken from us, this body cannot do better than to appropriate one of the best hours of its session to paying just tributes to their memories and of holding up their many virtues as examples to the living. It is not eulogy, but a mere statement of facts, to say that the place occupied by Dr. Sproles for the past three years is inferior to no other among the Baptist people of Mississippi, in opportunity for usefulness, and that there was not a man known to us who could have filled it so well. Eternity alone will reveal the greatness of the work done by this devoted servant of God, as the head of the school of prophets at Mississippi College in recent years.

Brother Whitfield was, perhaps, in point of service, the oldest member of the body, and if efficiency is to be considered, this is unquestionably

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true. He not only neglected nothing committed to him, but would not allow anyone else to do so if he could prevent it, by reminding them of their duty.

None of us who remember him with so much affection will ever see his like in our day.

Respectfully submitted,

W. T. Ratliff.

Brother Hugh Tucker.

Brother Hugh Tucker, of Pickens, Miss., passed to his reward on September 21, 1912.

He was a member of Pickens Baptist church and rendered service thereto the value of which eternity alone can unfold. He filled his mission in the church and world, not grudgingly, but willingly and cheerfully. He was calm in manner, kind but positive in attitude, responsive to the needy, and tenderly considerate of others. A broken

link which eternity alone can restore when we come back into possession of all we have loved and lost. We have lost him, but for a while, and it will be glorious for the aching hearts of loved ones left behind to meet his face in the distant future.

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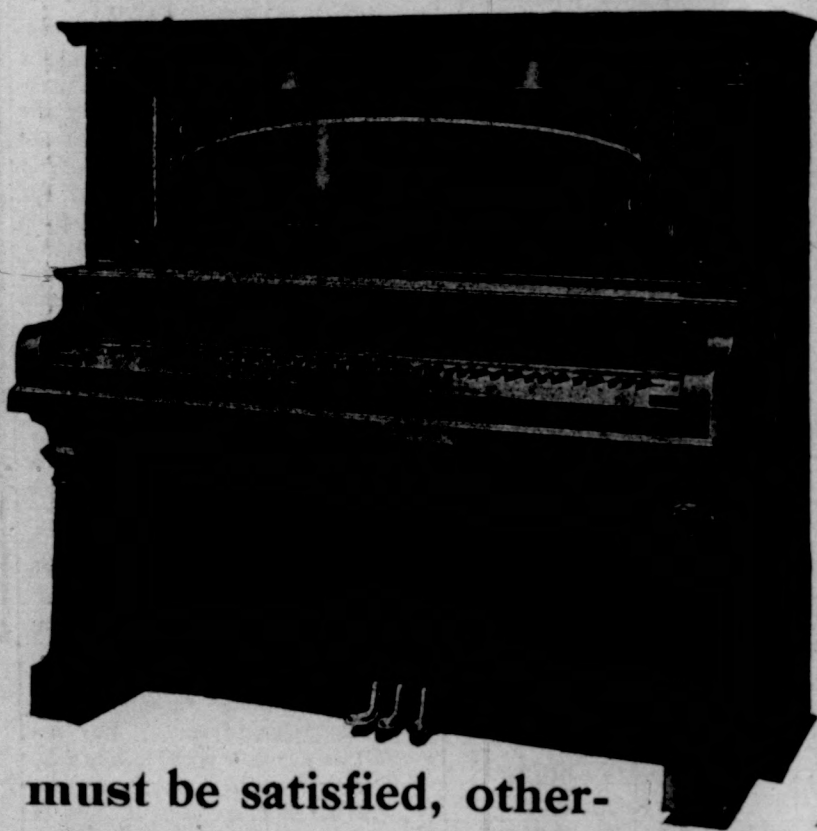
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